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A CATECHISM OF HINDUISM



SRIS CHANDRA VASU.

सत्यात् न प्रमदितव्यम् ।

A CATECHISM OF HINDUISM.

(PART I.)

(General Principles.)

BY

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BENARES.

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PREFACE.

The object of this series is to collect, for the convenience of both students and general readers, in a short treatise, some of the most important doctrines of Hinduism, about which there is to be found a great deal of unanimity of opinion among our countrymen.

But in addition to those general principles on which all are agreed, I have ventured to add certain ancient teachings about caste system, marriage, and symbol worship, which though based upon authority, will be found to be rather against the current system of Hinduism. About these, I only ask a patient hearing from my readers, for I sincerely hope that they will judge these doctrines not by the light of custom, but of truth.

The present edition must be regarded, as in the main, a preliminary draft, subject to amendment, if those for whose use it is compiled, so desire it.

The profits of this edition will all go towards the Central Hindu College Fund.

BENARES :

27th October 1899.

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S. C. V.



A CATECHISM OF HINDUISM.

1. Q.—*Who is a Hindu ?*

A.—He who accepts the Vedas, the Smritis, the Puranas, and the Tantras as the basis of religion, and the rule of conduct, and believes in one Supreme God (Brahm), in the law of Retributive Justice (Karma), and in Re-incarnation (punar-janma).

2. Q.—*Can a person not born of Hindu parents become a Hindu ?*

A.—Yes, according to the Śāstras he can.

In ancient India non-Aryans were raised to the rank of Aryans by the performance of Vratya-Stoma. The Vratyas were non-Aryans, aborigines and foreigners and included also the degraded Aryans. The description of it is to be found in the Tândya-Brâhmana of the Sâma Veda, Ch. XVII. In later times, Vaishnavas admitted into their sect Mahomedans, as Hari dass the Mahomedan disciple of Sri-Chaitanya. Thus in Srimad-Bhâgavata we find :—

किरातहृणान्ध पुलिन्दपुक्कसा आवीरकंका यवनाः खसादयः ।

येन्येच पापा यदपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥

“Reverence be to that All-pervading by taking refuge in whom the Kirâtas, the Hunas, the Andhras, the Pulindas, the Pukkasas, the Āviras, the Kankas, the Yavanas, the Khasas, and other sinful races are purified.” (*Bhagavata*).

This shows that persons belonging to foreign nations and countries other than India, could become Hindus. A Mahomedan convert to Hinduism, named Darab khan, composed a hymn addressed to the Ganges, and that hymn is daily chanted by the Bramhins of India without scruple at the time of bathing in that river.

So also we find in the Mahânirvâpatantra :

अहो पुण्यतमाः कौलाः तीर्थरूपाः स्वयं प्रिये ।

ये पुनन्त्यात्मसम्बन्धान् म्लेच्छद्वेष चपामरान् ॥

“Oh! how holy are the followers of Universal Brotherhood because they make others holy, like the sacred waters of holy places, for by coming in contact with them the sinners, the out-castes and the foreigners become purified.”

Thus it was a glory of the Saivas that they could raise up others to their rank.

गंगायां पतिताम्भांसि यान्ति गङ्गेयतां यथा ।
 कुलाचारे विशन्तोऽपि सर्वे गच्छन्ति कौलताम् ॥
 यथार्णवगतं वारि न पृथग्भावमाप्नुयात् ।
 तथा कुलाम्बुधौ मग्ना न भवेयुर्जनाः पृथक् ॥
 विप्राद्यन्त्यजपर्यन्ता द्विपदा येऽत्र भूतले ।
 ते सर्वेऽस्मिन् कुलाचारे भवेयुरधिकारिणः ॥
 प्रथियन्ति कुलाचारः ये केचिदपि मानवाः ।
 तान् वञ्चयन् कुलीनोऽपि रौरवं नरकं व्रजेत् ॥
 चाण्डालं यवनं नीचं मत्वा स्त्रियमवज्ञया ।
 कौलं न कुर्व्यात् यः कौलः सोऽधमो यात्य धोगतिम् ॥
 शताभिषेकात् यत् पुण्यं पुरश्चर्याशतैराप ।
 तस्मात् कोटियुगं पुण्यम् एकस्मिन् कौलिके कृते ॥

“As the waters of rivers flowing into the Ganges become sacred as the Ganges; so all persons entering into this religion become holy.”

“As rivers running into oceans do not retain their separate nature, so all persons entering into the ocean of this religion, retain not their separateness.”

“From the most learned Bramhin down to the low born out-caste, verily all human beings on this earth, are entitled to the privilege of this Brotherhood.”

“A Hindu (kaula) who refuseth to initiate another who is solicitous of entering this religion, goes to the howling darkness. That Hindu who does not make another a Hindu, despising the latter because he is a chandāla or a foreigner or a degraded one or because she is a woman, goes on the downward path.”

"A merit which one acquires by hundreds of prayers or ceremonial performances is acquired a thousand-fold by him who makes one person a Hindu." (Mahānirvāna, XIV. 181-188.)

3. Q.—*What are the Vedas ?*

A.—The truths revealed to mankind by a Higher Being, not belonging to that cycle of Humanity, are called Vedas. They are not confined to any particular country or people. The Vedas of the Hindus, however, are collected in four books:—Rik, Yajush, Sāman, and Atharvan.

4. Q.—*What are the two divisions of the Vedas ?*

A.—The Mantra portion or the hymns and the Brāhmaṇa portion. वेदाहि मन्त्रब्राह्मणभेदेन द्विविधः (Vidyāraṇya, Taittariya Vārtika, p. 87 Anandāśrama Series).

5. Q.—*What do the Brāhmaṇa-portion of the Vedas treat of ?*

A.—They treat of history (itihāsa) mythology (cosmology purāṇa &c), the occult sciences (vidyā), transcendental philosophy (upanishad), metrical compositions (śloka), proverbs and aphoristic sayings (sūtras), explanations of those aphorisms anu-vyakhyanas and commentaries on such explanations (Vyākhyana).

इतिहासः पुराणं विद्याउपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि (Ibid. p. 87).

6. Q.—*Name the principal Brāhmaṇas ?*

A.—Aitareya Br., Taittareya Br., Talavakāra Br., Śatapatha Br.

7. Q.—*Name the principal Upanishads ?*

A.—ईश-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरिः ।

ऐतरेयञ्च छान्दोग्यं बृहदारण्यकं तथा ॥

1. Īśāvāsya, 2. Kena or Talavakāra, 3. Kaṭha, 4. Praśna, 5. Muṇḍaka, 6. Māṇḍūkya, 7. Taittariya, 8. Aitareya, 9. Chhandogya and 10. Brihadāranya, are the ten principal Upanishads. Besides these, Kaushitaki, Maitrayan and Śvetaśvatara are also among the important ones.

8. Q.—*Into how many schools or Śākhās are the four Vedas divided ?*

A.—The Rig-Veda has 21 Śākhās, the Yajur-Veda has 109 Śākhās, the Sāma-Veda has 1,000 Śākhās, and the Atharva-Veda has 50 Śākhās.

ऋग्वेदस्य तु शाखास्त्युरेकविंशति संख्यकाः ।

नवाधिकशतं शाखा यजुषो मारुतात्मज ॥

सहस्रसंख्यया जातादशाखास्तान्नः परन्तपः ।

अथर्वणस्य शाखास्त्युः पञ्चाशद्धेदता हरे ॥

Theoretically every one of these Śākhās has a particular Upanishad of its own. (Mukti. Up. 12, 13). But 108 Upanishads are generally found.

9. Q.—*What are the Smritis ?*

A.—Smritis are traditional or memorial laws, civil and religions, delivered by human authors. It literally means what is *remembered* as opposed to *Śruti* what is heard, (Revelation).

10. Q.—*How many principal Smritis are there ?*

A.—20, namely :—

मन्वत्रिविष्णुहारीतयाज्ञवल्क्योशनोऽङ्गिराः । यमापस्तम्बसम्बर्त्ताः कात्यायनबृहस्पती ॥

पराशर-व्यास-शङ्ख-लिखिता दक्षगौतमौ । शातातपो वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥

“Manu, Atri, Vishnu, Hārīta, Yājñavalkya, Usanās, Angiras, Yama, Apastamba, Sambarta, Kātyāyana, Vrihaspati. Parāsara, Vyāsa, Śāṅkha, Likhita, Daksha, Gautama, Sātātapa and Vasishṭha, are the compilers of the *Dharma-sastras* or Codes of Law.” (*Yājñavalkya* I. 4-5).

11. Q.—*What is a Purāna ?*

सर्गश्च प्रतिसर्गश्च वंशो मन्वंतराणि च । वंशानुचरितं चैव पुराणं पञ्चलक्षणं ॥

“Purānas have five characteristics, namely they treat of the creation, the secondary creation, the dynasties (of gods, sages, and kings,) the ages of the world, as well as the career of the dynasties.” (*Ishnu* P. III. 6. 25.)

12. Q.—*How many principal Puranas are there ?*

A.—18, namely :—

अष्टादशपुराणानि पुराणज्ञाः प्रचक्षते । ब्राह्मं पादं वैष्णवञ्च शैवं भागवतं तथा ॥
अथान्यं नारदीयञ्च मार्कण्डेयञ्च सप्तमम् । अग्नेयम् अष्टमञ्चैव भविष्यं नवमं तथा ॥
दशमं ब्रह्मवैवर्तं लङ्गमेकादशं स्मृतम् । वराहं द्वादशञ्चैव स्कान्दचात्र त्रयोदशम् ॥
चतुर्दशं वामनञ्च कौर्मि पञ्चदशं स्मृतम् । मात्स्यञ्च गारुडञ्चैव ब्रह्माण्डञ्च ततः परम् ॥

“Eighteen Puranas are enumerated by those versed in the Puranas :—1. the Brahma, 2. the Padma, 3. the Vishnu, 4. the Śiva, 5. the Bhāgavata, 6. the Narada, 7. the Mārkaṇḍa 8. the Agni, 9. the Bhaviṣya, 10. the Brahmavaivarta, 11. the Linga, 12. the Varāha 13. the Skanda, 14. the Vāmana 15. the Kurma 16. the Matsya, 17. the Garuḍa and 18 the Brahmaṇḍa.” (*Vishnu P.* III. 6. 21-24.)

13. Q.—*What are the Tantras ?*

A.—Tantras are the combination of Puranas, and Smritis but more extensive and comprehensive. It comes from the root तन् “to spread or to expand.” The following is its description.

सर्गश्च प्रातःसर्गश्च मन्त्रनिर्णय एव च । देवतानाञ्च संस्थानं तीर्थानाञ्चैव वर्णनम् ॥
तथैवाश्रमधर्मश्च विप्रसंस्थानमेव च । संस्थानञ्चैव भूतानां मन्त्राणाञ्चैव निर्णयः ॥
उत्पत्तिर्विबुधानाञ्च तरुणां कल्पसंज्ञितम् । संस्थानं ज्योतिषाञ्चैव पुराणाख्यानमेव च ॥
कोषस्य कथनञ्चैव व्रतानां परिभाषणम् । शौचा शौचस्य चाख्यानं नरकाणाञ्च वर्णनम् ॥
हरचक्रस्य चाख्यानं स्त्रीपुंसाश्चैव लक्षणम् । राजधर्मो दानधर्मो युगधर्मस्तथैव च ॥
कथ्यते व्यवहारश्च तथा चाध्यात्मवर्णनम् । इत्यादिलक्ष्मैर्युक्तं तन्त्रमित्यभिधीयते ॥

“Tantras are books which treat of creation, minor creation, mystic mantras, and their determination, the description of the Devas and their temples, the description of sacred pilgrimages, the duties of various Ashrams or stages of life, the characteristics of the Bramhins and of various elements, the rise of various learned men, the birth of Gods trees &c., the description of celestial bodies, narration of various stories, description of treasures and determination of religious vows and services, narration of purity and impurity, description of various kinds of hells, the hints about secret assemblies, the characteristics of men and women, the duties of kings and the duties fit for various yugas and civil law as well as transcendental philosophy.” (*Vâchaspatyam.*)

14. Q.—*How many principal Tantras are there ?*

A.—Mahânirvâna, Nârada Pancharâtra and Kulârnavâ.

15. Q.—*What do the Śâstras say in reference to Brahm ?*

A.—यतो विश्वं समुद्भूतं येन जातञ्च तिष्ठति ।

यस्मिन् सर्वाणि लीयन्ते ज्ञेयं तद्ब्रह्म लक्षणेः ॥

“From which the whole Universe has come out, (at the beginning of a kalpa) by which the creation is sustained, (during a kalpa) in which all are absorbed (at the time of Pralaya), know that to be the Brahm”. This is as He is described by Śiva to Pârvatî:—

स एक एव सद्गुरुः सत्योऽद्वैतः परात्परः । स्वप्रकाशः सदापूर्णः सच्चिदानन्दलक्षणः ॥

“He is one alone, mere Existence, True, One without a second, supreme, self-effulgent, always full, whose definition is *Sachchidananda* (existence, knowledge and bliss).”

निर्विकारो निराधारो निर्विशेषो निराकुलः । गुणातीतः सर्वसाक्षी सर्वात्मा सर्ववृत्तिभुः ॥

“He is immutable, without any support, without difference, and ever-full. He is beyond all attributes, witness of all, soul of all, and spread in all quarters.”

गूढः सर्वेषु भूतेषु सर्वव्यापी सनातनः । सर्वेन्द्रियगुणाभासः सर्वेन्द्रियविवर्जितः ॥

“He is hidden in all beings, is all-pervading, and ancient. He is the light of all the senses and their respective objects, but He is devoid of all senses.”

लोकातीतो लोकेतुरवाङ्मनसगोचरः । स वेत्ति विश्वं सर्वज्ञस्तं न जानाति कश्चन ॥

“He is beyond all worlds. He is the cause of all worlds. He cannot be comprehended by speech or intellect. He knows the Universe. He is omniscient, but no one knows Him.”

तद्धीनं जगत् सर्वं त्रैलोक्यं सचराचरम् । तदालम्बनतस्ति ष्टेद्वितर्क्यमिदं जगत् ॥

“All this universe and the three worlds, movable and immovable, are under His control; this world exists supported by Him inscrutable and mysterious.” (*Mahanirvâna* II. 34 &c).

16. Q.—*How then is it that many gods are worshipped by the Hindus ?*

कारणं सर्वभूतानां स एकः परमेश्वरः । लोकेषु सृष्टिकरणान् स्रष्टाब्रह्मेति गीयते ॥
विष्णुः पालयिता देवि संहर्ताहं तदिच्छया ।

A.—“As the cause of all the creatures, that Great Lord is one : (but in His many aspects He is worshipped under different names). Thus through His will, Brahmā is known as the creator among men, Vishṇu as the Protector, and I as the Destroyer.” (*Ibid.*)

17. Q.—*Whom do you mean by “I” ?*

A.—Here Śiva is speaking, and even he speaks of himself as an aspect of Brahm and not himself as Brahm.

18. Q.—*Are the minor Devas like Indra &c under his control ?*

A.—Yes :

इन्द्रादयो लोकपालाः सर्वे तदवशवर्त्तिनः ॥

स्वैः स्वैऽधिकारे निरतास्ते शासति तदाज्ञया ।

त्वं परा प्रकृतिस्तस्य पूज्यासि भुवनत्रये ॥

“Indra and other Loka-pâlas (rulers of spheres or planetary spirits) exist but through his will.”

“All these rule over their respective dominions, appointed and controlled by His order. Thou art His great Prakriti (Nature) and art so worshipped in the three worlds.” (*Ibid* II. 42).

19. Q.—*Who is referred to here by the word ‘Thou’ ?*

A.—Pârvatī the consort of Śiva. She represents Śakti or Prīmordial energy, the material and efficient cause of this Universe.

20. Q.—*Are the forces of Nature independent workers or under the control of the supreme God ?*

A.—Brahm is immanent in all Nature. Therefore He is called Antaryāmin or the Inner Ruler.

तेनान्तर्यामिरूपेण तत्तद्विषययोजिताः ।

स्वस्वकर्म प्रकुर्वन्ति न स्वतन्त्राः कदाचन ॥

“He being the Inner spirit of all, guides them all to their proper functions. They do their works never independent of him.”

यज्ञयाद्वाति वातोऽपि सूर्यस्तपति यज्ञयान् ।
वर्षन्ति तोयदाः काले पुष्प्यन्ति तरवो वने ॥
कालं कालयते कालो मृत्योर्मृत्युर्भियो भयम् ।
वेदान्तवेद्यो भगवान् यत्तच्छब्दापलक्षितः ॥

“Through fear of Him blows the wind, through fear of Him the sun gives light and heat, the clouds rain in their due season, and the flowers bloom in the forests.”

“He puts out Time at the time of the great Pralaya, He is the Death of death even and the Fear of fear; He is the Supreme Deity declared by the Vedantas and the Vedas by the words *Yat-Tat* (He That).” (*Ibid* II. 43-45.)

21. Q.—*What is the philosophy of the Hindus in worshipping various Gods and Goddesses?*

A.—The Hindus worship various Gods and Goddesses, because they consider these as parts of that Supreme.

सर्वे देवाश्च देव्यश्च तन्मयाः सुरवन्दिते । आब्रह्मस्तम्बपर्यन्तं तन्मयं सकलं जगत् ॥

“Oh Devi! all Devas and spirits are from Him, as well as the whole Universe from a tuft of grass up to Brahmâ.” (*Ibid* II. 46.)

22. Q.—*Is it necessary to worship all these Devas to satisfy Him?*

A.—No. He who worships the Supreme need not—nay should not—worship any minor deity. For him it is superfluous, and therefore, sinful to do so.

तस्मिंस्तुष्टं जगत् तुष्टं प्रीणितं प्रीणितं जगत् । तदाराधनतो देवि सर्वेषां प्रीणनं भवेत् ॥

तरोर्मूलाभिषेकेण यथा तद्भुजपल्लवाः । तृप्यन्ति तदनुष्ठानान् तथा सर्वेऽमरादयः ॥

यथा गच्छन्ति सरितोवशेनापि सरित्पतिम् । तथार्चादीनि कर्माणि तदुद्दिश्यानि पार्वति ॥

“He being pleased, the whole creation is pleased, He being satisfied, the creation is satisfied. By worshipping Him, all others (Devas &c) are satisfied.”

“As by pouring water at the root of a tree, its branches and leaves are all satisfied, so by devotion to Him, all Immortals are satisfied.”

“As all the rivers, through necessity, fall into the ocean, so all prayers and sacrifices (to lesser deities) reach Him.” (*Ibid* II. 47-50.)

23. Q.—*Who should worship these minor deities?*

A.—Persons mentally incapable of grasping the abstract idea of the Supreme.

24. Q.—*What are such persons called?*

A.—*Kanishṭha Adhikâris* or younger souls. As in a school there are boys of various grades of advancement, so in this world there are souls of various degrees of development. For the youngest of these are the external symbols and images, like the toy-alphabets of the infants.

25. Q.—*How many grades of worshippers are there according to their mental evolution?*

A.—Four.

उत्तमो ब्रह्मसद्भावो, ध्यानभावस्तु मध्यमः ।

स्तुतिर्जपोऽधमो भावो, बहिः पूजाधमाऽधमा ॥

“The realisation of the Supreme in all is the highest form of worship, the meditation of Him in the form of a *mental* image is the middling state; prayers to and praises of Him with the silent repetition of His name is the lowest, and the external adoration is lower than the lowest.” (*Ibid* XIV. 122.)

26. Q.—*Does higher Hinduism encourage image-worship?*

A.—No. On the contrary it deprecates it in the strongest language.

बालक्रीडनवन् सर्वे, रूपनामादिकल्पनम् ।

विहाय ब्रह्मनिष्ठोऽयः, स मुक्तो नात्र संशयः ॥

मनसा कल्पिता मूर्तिः, नृणां चेन् मोक्षसाधनी ।

स्वप्नलब्धेन राज्येन, राजानो मानवा स्तदा ॥

मृच्छिलाधातुदार्वादि, मूर्त्तावीश्वरबुद्धयः ।

क्लिश्यन्तस्तपसा ज्ञानं विना मोक्षं न यान्ति ते ॥

"He who is devoted to the Supreme God, and has abandoned all imagined forms and names as so many play-things for children attains salvation without doubt."

"If mentally imagined forms could give salvation to mankind, then verily all dreamers would become kings in fact, because they in their dreams had obtained a kingdom."

"Those who think that God has a form made of clay, stone, metal or wood merely trouble themselves by fruitless austerities, for without right knowledge they shall never reach emancipation." (*Ibid* XIV. 117-119).

Thus not only *physical* idolatry is denounced but *mental* imagery as well.

27. Q.—*How many Principal manifestations are there of Brahm ?*

A.—Three: Brāhmâ the Creator, Viṣṇu the Preserver, and Śiva the Regenerator or Destroyer.

28. Q.—*How many minor manifestations are there of Brahm ?*

A.—Innumerable: but chief amongst them are, thirty-three, viz the eight Vasus, the eleven Rudras, the twelve Âdityas, and Indra and Prajapati. (Bṛihadâraṇyaka III. 9. 2-10.)

29. Q.—*Who are the Vasus ?*

A.—Fire, (Agni) the earth, (Prithivi) the air, (Vâyu) the welkin (Antariksha) the sun, (Aditya) the sky (Dyu) the moon (Chandramas) and the stars (Nakshatras). They are called Vasus, because in them all dwell (*vas* 'to dwell').

30. Q.—*Who are the eleven Rudras ?*

A.—The ten organs of sense (jñānendriyas) and motion (karmendriyas) in the living soul, together with the common sensory (manas) which is the eleventh organ. When they depart from this mortal body, they make us cry (rodāyanti) and because they make us cry, they are called Rudras.

31. Q.—*Who are the Âdityas ?*

A.—The twelve months of the year and they are Âdityas, because they move along (yanti), taking up everything (âdadānāḥ). the life of men and fruits of their work.

32. *Who is Indra ?*

A.—Indra is thunder or king of gods.

33. *Q.—Who is Prajapati ?*

A.—Prajapati is the sacrifice by which the universe was manifested.

34. *Q.—What is the chief idea expressed by these Devás, and what was the later development ?*

A.—The chief idea running through them is that of Power. The next development was in the Upanishad period, when Chaitanyam or intelligence or wisdom of the Divinity was more dwelt upon than His Power. The third period represents God as Ānanda-Maya or All-Love. The Purānas are the chief repositories of the Love-worship of God. Thus the Supreme God—the Almighty (सत्), All-wise (चित्) and All-love (आनन्द)—has always been worshipped by the Hindus, in all periods of their history, though with varying intensity—some emphasising His power, others His wisdom, and some His love.

—:O:—

CHAPTER II. BRAHM-PUJA.

35. *Q.—Describe the method of worshipping Brahm ?*

A.—The most sacred formula for worshipping Brahm is the mantra ओं सच्चिदेकं ब्रह्म ॥ After performing his daily ablutions, the Hindu should sit in a sacred place, in an easy posture, on a seat of non-conducting materials as described in the Gītā, (VI. 11.)

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a silk, a black antelope skin and kusha grass, one over the other. 2. Then after performing āchmana or sipping of water, he should magnetise himself by repeating the above mantra, on the various centres of the body. 3. Next he should perform the Prānāyāma.

36. Q.—What is the method of *Prānāyāma*?

प्राणायामं ततः कुर्यान्मूलेन प्रणवेन वा । मध्यमानामिकाभ्याञ्च दक्षहस्तस्य पार्वति ॥
वामनासापुटं धृत्वा दक्षनासापुटेन च । पूरयेत् पवनं मन्त्री मूलमष्टमितं जपन् ॥
अङ्गुष्ठेन दक्षनासां धृत्वा कुम्भकयोगतः । जपेद्द्वात्रिंशतावृत्त्या ततो दक्षिणनासया ॥
शनैः शनैस्त्यजेद्वायुं जपन् षोडशधा मनुम् । वामनासापूटेऽप्येवं पूरकुम्भकोचक्रम् ॥
पुनर्दक्षिणतः कुर्यात् पूर्ववत् सुरपूजिते । प्राणायामविधिः प्रोक्तो ब्रह्ममन्त्रस्य साधने ॥

“Then let him perform *Prānāyāma* (restraint of the breath) with the whole mantra or with the syllable Om only, in the following way.”

“He should close the left nostril with the middle and the ring-fingers of the right hand, and inspire air slowly through the right nostril, repeating eight times the Mula Mantra (the root Mantra i. e. Om Sach Chid Ekam Brahma).”

“Then let him close the right nostril with the thumb, and practise Kumbhak Yoga (retention of air), so long as he can repeat the above Mantra thirty-two times.”

“Then let him slowly expire the air through the right nostril, repeating the mantra sixteen times. Similarly let him practise Purak (Inspiration), Kumbhak (Retention), and Rechak (Expiration) with the left nostril.”

“Let him then do so with regard to the right nostril again and so on as before. This is the method of *Prānāyāma*, by which success in the Brahm Mantra is obtained.” (*Mahānirvāna* III. 44-48.)

37. Q.—What should be done after *Prānāyāma*?

A.—He should then meditate on Brahm as seated in his heart thus:—

हृदयकमलमध्ये निर्विशेषं निरीहं हरि-हर-विधिवेद्यं योगिभिर्ध्यानगम्यम् ।

जनन मरनभीतिभ्रंशि सच्चिन् स्वरूपं सकलभुवनवीजं ब्रह्म चैतन्यमीडे ॥

“I contemplate on that Brahma Chaitanyam (the Supreme Intelligence), situated in the lotus of the heart. Who is without differences, without desires, Whose manifestations are Brahmā,

Vishnu and Śiva, Who is approached by the Yogis in their contemplation, Who destroys the fear of birth and death, Whose form is existence and knowledge, and Who is the seed of the whole Universe." (*Ibid* III. 50.)

38. Q.—*What should he do next ?*

A.—After such meditation or Dhyāna, he should offer the Deity mental Pujā thus :—

गन्धं दद्यान्महीतत्त्वं पुष्पमाकाशमेव च । धूपंदद्याद्वायुतत्त्वं दीपं तेजः समर्पयेत् ।
नैवेद्यं तोयतत्त्वेन प्रदद्यात् परमात्मने ॥

“Let the Prithivi tatwa (subtle earth) be offered as scent, let the Akāśa tatwa (subtle ether) be offered as flower, let the Vāyu tatwa (subtle air) be offered as incense, and the Agni tatwa (subtle fire) as candle light, and the Jala tatwa (subtle water) as food-offering to the Supreme Self.” (*Ibid* III. 52.)

Then he should perform external pujā by dedicating material offerings to the Deity with the following mantra :—

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणाहुतम् । ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥

“Brahm the oblation, Brahm the clarified butter, are offered to Brahm the fire, by Brahm ; unto Brahm verily shall he go who in his action meditateth wholly upon Brahm.” (*Ibid* III. 56.)

39. Q.—*Of what does this external offering consist generally, when worshipping minor deities with symbolic representations ?*

A.—Sixteen ingredients or shodasa-upachāra.

पाद्यार्घ्याचमनीयञ्च स्नानं वसनं भूषणं । गन्धपुष्पे धूपदीपौ नैवेद्याचमनं ततः ॥
तम्बूलमर्चना स्तोत्रं तर्पणं च नमस्क्रियाम् । प्रयोजयेत्तर्चनायाम् उपचारास्तु षोडशः ॥

The sixteen homages should be paid to a Deity while worshipping 1. Pādya, water for washing the feet, 2. Arghya, offering (water milk, kusa, curd, ghee, rice, barley &c), 3. Achamana-water for sipping, 4. Bath ingredients, 5. Dress, 6. Ornaments, 7. Scents 8. Flowers, 9. Incense, 10. Candle-lights 11. Food, 12. Water for washing the mouth 13. Betel, 14. Prayers, 15. Praises, and 16. Tarpaṇa.

आसनं स्वागतं पाद्यं, अर्घ्यमाचमनीयकम् । मधुपर्कस्तथाचम्यं स्नानीयं वस्त्रभूषणं ॥
गन्धपुष्पे धूपदीपौ नैवेद्यं वस्त्रं तथा । (*Ibid* XIII. 203).

According to others it consists of 1. seat, 2. welcome address, 3. pādya, 4. arghya, 5. and 6. achmanīyas, 7. madhuparka, 8 to 15 as 4 to 11 above, and lastly, 16. salutations.

40. Q.—*What should he do after this ?*

A.—He should perform japa or silent repetition of the mantra, Om Sach Chid Ekam Brahma, at least 108 times, meditating upon the Deity.

41. Q.—*What should he do after japa ?*

A.—He should recite the following Brahm stotra or Universal prayer :—

ओं नमस्ते सते सर्वलोकाश्रयाय. नमस्ते चित्ते विश्वरूपात्मकाय ।
 नमो ऽद्वैततत्त्वाय सुक्तिप्रदाय, नमो ब्रह्मणे व्यापिने निर्गुणाय ॥
 त्वमेकं शरण्यं त्वमेकं वरेण्यं, त्वमेकं जगत्कारणं विश्वरूपम् ।
 त्वमेकं जगत् कर्तृ पात् प्रहर्तृ त्वमेकं परं निश्चलं निर्विकल्पम् ॥
 भयानां भयं भीषणं भीषणानां, गतिः प्राणिनां पावनं पावनानाम् ।
 महाद्यैपदानां नियन्तृ त्वमेकं, परेषां परं रक्षकं रक्षकाणाम् ॥
 परेश प्रभो सर्वरूपाविनाशिन्, अनिर्देय सर्वोन्द्रयागम्य सत्य ।
 अचिन्त्याक्षर व्यापकाव्यक्ततत्त्व, जगद्भासकाधीश पायादपायात् ॥
 तदेकं स्मरामस्तदेकं जपामः तदेकं जगत्साक्षिरूपं नमामः ।
 सदेकं निधानं निरालम्बमीशं भवाम्भोधिपोतं शरण्यं व्रजामः ॥

“Thou art real existence, Thou art the refuge of all worlds; salutation to Thee. Thou art intelligence, Thou art the Self of Universal forms, salutation to Thee, salutation to Thee. Thou art one without a second, Thou art the giver of salvation, salutation to Thee. Thou art the great One, the all-pervading and free from all attributes, salutation to Thee.”

“Thou art the one great guide, Thou art the one great object of worship, Thou art the only cause of the world, and the Universal form art Thou. Thou art the one creator of all, the protector, the destroyer. Thou art One, the highest, the unshaken, the immovable and free from all modifications.”

“Thou art the Fear of fear itself, Terror of terror itself, thou art the goal of all living beings, Thou art the purifier of all that purifies, Thou alone art the appointer of all those who rule on high places, Thou art greatest of the great, and the protector of the protectors.”

“Oh Thou great God! Oh Lord! Thou art in every form, Thou art indestructible and inscrutable. Oh Truthful one! Thou canst not be reached by any of our senses, our mind cannot comprehend Thee, Oh Thou, undecayable one! All-pervading and unmanifested is Thy nature. Thou art the manifester of all the Universe and ruler thereof, protect us from all evils, Oh Lord!”

“Thee one alone do we constantly remember. Thy one name do we constantly recite. Thee, Oh witness of the Universe! we humbly adore. Thou art the Supreme and the Absolute Lord, the ship in this ocean of the Universe, we take shelter under Thee.” (*Ibid* III. 59-63.)

42. Q.—*What should he do next?*

A.—He should then repeat the following (Kavacha) to protect himself from all evil influences:—

परमात्मा शिरः पातु हृदयं परमेश्वरः । कण्ठं पातु जगत्पाता वरुनं सर्वदृग्निभुः ॥

करौ मे पातु विश्वात्मा पादौ रक्षतु चिन्मयः । सर्वाङ्गं सर्वदा पातु परब्रह्म सनातनम् ॥

“Let the Supreme Self protect my head, and the Almighty God, my heart, let the Protector of the world protect my throat and my mouth, the all-seeing God.”

“Let the All-soul protect my hand, let the All-intelligence protect my feet, and the Highest and the Ancient Brahm always protect every part of my body.” (*Ibid* III. 67-68.)

43. Q.—*What should be done next?*

A.—He should then finish the puja by performing pranâm or salutation with the following mantra.

ओं नमस्ते परमं ब्रह्म नमस्ते परमात्मने । निर्युणाय नमस्तुभ्यं सद्रूपाय नमो नमः ॥

“Om salutation to the Supreme God, salutation to the Supreme Self, salutation to Thee, who art above the three-fold attributes of

matter, salutation to Thee, again, and again, Oh Thou the Real Existence." (*Ibid* III. 74.)

44. Q.—*What should he do next ?*

A.—Then he should distribute the food offering to his family members and other friends, and partake himself of the same.

45. Q.—*What is this offering called ?*

A.—Prasâda.

46. Q.—*What are the restrictions about Brahm Worship ?*

A.—No restrictions except mental purity :

पूजने परमेष्ठस्य नावाहन-विसर्जने । सर्वत्र सर्वकालेषु साधयेद्ब्रह्मसाधनम् ॥

"In this worship of the Supreme God, there is no necessity of performing any ceremony of Avahana (invoking or welcoming) or Visharjana (bidding farewell to a Deity) at the end of the puja. This Brahm worship may be performed every-where and at all times." (*Ibid* III. 77.)

47. Q.—*Is a man who is prevented from bathing before worship to abstain from it ?*

A.—No.

अस्नातो वा कृतस्नानो भुक्तो वापि बुभुक्षितः । पूजयेत् परमात्मानं सदा निर्मलमानसः ॥

"Whether a man has bathed or has not bathed, had taken his food or is with empty stomach, he may worship the Supreme Self always with a pure heart." (*Ibid* III. 78.)

48. Q.—*Is there any restriction as to the food offering dedicated to God, or any conditions of auspicious times for His worship ?*

A.—No.

भक्ष्याभक्ष्यविचारोऽत्र त्याज्यं ग्राह्यं न विद्यते । न कालशुद्धिनियमो नवा स्थान निरूपणम् ॥

"In this Brahm worship there is no distinction of the eatable or non-eatable food, nor of what is to be accepted or what is to be rejected, there is no restriction as to proper astrological times nor of place." (*Ibid* III. 116.)

49. Q.—*What is the only condition in this worship ?*

A.—Purity of Heart.

सकल्पेऽस्मिन् महामन्त्रे मानसः परिकीर्तितः । साधने ब्रह्ममन्त्रस्य भावसुद्धिर्विधीयते ॥

“The only condition in this practice is that he should possess a pure heart, and the only resolution that he should form is a mental resolution or thought control.” (*Ibid* III. 120.)

50. Q.—*The mantras being spiritual, forces are said to produce contrary effect, if wrongly pronounced &c. Is there the same danger in Brahm mantra ?*

A.—All other mantras have generally some selfish object in view, and therefore danger lurks in them. But not so the Brahm-mantṛa which is pure self surrender.

सर्वं ब्रह्ममयं देवि भावयेद् ब्रह्मसाधकः । न चास्य प्रत्यवायोऽस्ति नांगवैगुणमेव च ॥

“Let the Brahm worshipper consider everything as if full of divinity. In this worship the devotee incurs no risk, even if in repeating the mantra he commits mistakes.” (*Ibid* III. 121.)

51. Q.—*Are there any restrictions about Prasāda.*

A.—No.

अनेन ब्रह्ममन्त्रेण भक्षयेयादिकंच यत् । दीयते परमेशाय तदेव पावनं महत् ॥

पक्वं वापि न पक्वं वा मन्त्रेणानेन मन्त्रितम् । साधको ब्रह्मसात् कृत्वा भूञ्जीयात् स्वजनैः सह ॥

नात्र दर्श विचारोऽस्ति नोच्छिष्टादिविवेचनम् । न कालनियमोऽप्यत्र शौचाशौचं तथैव च ॥
यथाकाले यथादेशे यथायोगेन लभ्यते । ब्रह्मसात्कृतनैवेद्यमदनीयाद्विचारयन् ॥

“Whatever food or drink has been offered to the Supreme God by reciting the mantra Om Sach Chid Ekam Brahm, that even becomes the great purifier itself.”

“Whether it be cooked food or uncooked, having purified it with this mantra, let the worshipper eat it with his friends and kinsmen.”

“There is no distinction of castes here, no scruples about its being stale; no restrictions about time or purity and impurity.”

“In whatever time, in whatever place, by whatever means obtained, let the food, sanctified by the Brahm mantra, be eaten without hesitation.” (*Ibid* III. 79-83.)

52. Q.—*Should the Prasāda brought by a person of a lower caste be eaten by one of the higher caste?*

A.—Yes.

आनीतं श्वपचेनापि श्वमुखावपि निःसृतम् । तद्भक्षं पावनं देवि देवानामपि दुर्लभम् ॥
यदि स्यान्नीचजातीयमन्नं ब्रह्मणि भावितम् । तद्भक्षं ब्राह्मणैर्माह्वमपि वदान्तपारसैः ॥
जातिभेदे न कर्त्तव्यः प्रसादे परमात्मनः । योऽशुद्धबुद्धिं कुरुते स महापातकी भवेत् ॥

“Whether it be brought by a Chandāl or fallen from the mouth of a dog, this food is sacred and dear to the Devas even.”

“Let the food belong to a man of the lowest caste, it is pure if it is offered to God, and it must be eaten by the holiest Brahmins versed in all Vedantic lore.”

“In this food sanctified by offering to the great God, one should not make petty caste distinctions, he who through perversity of intellect considers it impure, becomes a great sinner.” (*Ibid* III. 84, 91, 92.)

53. Q.—*Where is this practically illustrated?*

A.—In Puri or Jagannath in Orissa, and among the secret societies of the Tantrikas and Vaishnavas and Śaivas.

54. Q.—*Who are entitled to this Brahm-initiation?*

A.—All, the five sects of Hindus as well as all non-Hindus.

शान्ताः शैवा वैष्णवाश्च सौरा गाणपतास्तथा । विप्रा विप्रतरा श्रैव सर्वेऽप्यत्राधिका-
रिणः ॥

“The worshippers of 1. Śakti, 2. Śiva, 3. Viṣṇu, 4. Sūrya or 5. Gaṇapati, a Brahmin or a non-Brahmin, ALL are entitled to this religion. (*Ibid* III. 142).

CHAPTER III. ÂTMA OR SOUL.

55. Q.—*What is Soul or Jivâtma?*

A.—इच्छाद्वेष प्रयत्न सुख दुःख ज्ञानानि आत्मनो लक्षणानि (Nyāya I. 1. 10)
“The marks of soul are desire, aversion, conation, pleasure, pain and knowledge”. In other words, to use the language of modern

philosophy, "That which feels, knows, and wills is soul". Desire and aversion, with their correlative pleasure and pain constitute Feelings. Activity or Prayatna or conation is Willing or Volition. And knowledge or Jñāna is Intellection. Or Volition, Emotion and Intellection are the characteristics of Soul.

56. Q.—*Has Jiva (soul) any size ?*

A.—No. It changes its size, with the body that it temporarily occupies. Figuratively, however it is sometimes spoken of as having the size of a thumb, and sometimes as very minute. .

अंगुष्ठमात्रो रवितुल्यरूपः, संकल्पाहंकारसमन्वितो यः ।

बुद्धेरगुणेनात्मगुणेनचैव, आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः, स चानन्याय कल्पते ॥

That lower one (Jiva) is not larger than a thumb, but brilliant like the sun; it is endowed with personality and thoughts, with the quality of mind and the quality of body, and is seen small even like the point of a goad.

That Jiva is to be known as a hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite. (Svetasvatara V. 8 and 9.)

57. Q.—*Has Jiva (soul) any sex ?*

A.—The soul has no sex.

नैव स्त्री न पुमानेष न चैवाऽयं नपुंसकः । यद् यच्छरीरमादत्ते तेन तेन स युज्यते ॥

It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined. (Svetasvatara. V. 10).

58. Q.—*What are the three Gunas or attributes of Soul ?*

A.—Satwa or purity, Rajas or activity, and Tamas or passivity. Intellect corresponds with Satva, Volition with Rajas and Emotion with Tamas.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः । निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् । सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानय ॥

रजोरागात्मकं विद्धि तृष्णाऽऽसङ्गसमुद्भवम् । तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् । प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥
सत्त्वं सुखे संजयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥

Gītā XIV. 5-8.

“Sattva, Rajas, Tamas, such are the Gunas; Prakriti-born they bind fast in the body, O great-armed one, the indestructible dweller in the body.”

“Of these Sattva, from its stainlessness luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one.”

“Rajas, having the nature of passion, know thou, is the source of the attachment to the thirst for life, O Kaunteya, that bindeth the dweller in the body by the attachment to action.”

“But Tamas, know thou, born of unwisdom, deludeth all dwellers in the body; that bindeth by negligence, indolence and sloth, Oh Bharata.”

“Sattva attacheth to bliss, Rajas to action, O Bharata. Tamas, verily having shrouded wisdom, attacheth on the contrary to negligence.”

59. Q.—*What is the principal characteristic of Soul ?*

A.—Consciousness or संविद्.

60. Q.—*What is the name given to Soul with regard to consciousness ?*

A.—द्रष्टा or Seer, प्रत्यगात्मा or Subject. It is the name for the possessor of mental experience.

61. Q.—*What is the chief feature of this mental experience ?*

A.—Its continuity or co-hereence. It is one and indivisible, it can never be broken.

मासाब्दयुगकल्पेषु गताऽगम्येषुनेकधा । नोहेति नास्तमेत्येका संविदेवा स्वयंप्रभा ॥

“Throughout all months, years, æons and kalpas, throughout all past, present and future—(through all diversities of time), the consciousness remains one and self-luminous; (it neither has a beginning nor an end), it neither rises nor sets.” (Panchadasi I. 7).

62. Q.—*Is not the continuity of consciousness broken in dreamless sleep?*

A.—No. In sushupti also one is conscious of ānanda or bliss. See Brihadāraṇyaka IV. 3. 23 to 30.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञातु विज्ञातं विपरिलोपो
विद्यतेऽविनाशित्वान्न तु तद्विद्वत्तीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥

“And when (it is said that) there (in the sushupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know.”

63. Q.—*What are the various states of consciousness?*

A.—Four : Jāgrata or waking, Svapna or dreaming, sushupti or dreamless sleep and Turiya or transcendental.

64. Q.—*Describe the waking state?*

A.—जागरितस्थानो बहिः प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुक्त्वैश्वानरः

प्रथमः पादः ॥

“The first quarter is the soul in the waking state, externally cognitive, with seven members, with nineteen inlets, with fruition of the sensible, the spirit of waking souls, Vaisvānara.”

In this state the consciousness deals with objects called external.

65. Q.—*What are the seven members here referred to?*

A.—The head, eye, breath, body, bladder, feet and mouth, on the analogy in Chhandogya Upanishad V. 18. 2.

66. Q.—*What are the nineteen inlets?*

A.—They are the five organs of sense—hearing, touch, sight, taste and smell: the five organs of motion—speech, handling, locomotion, excretion, and generation: the five vital airs—respiration (prāṇa) descending, (apāna), permeating, (vyāna), ascending, (udāna). and assimilative (sāmāna) vital airs, the common sensory *manas*, the intellect, *buddhi*, the self-assertive, *ahankāra*, and the memorial faculties, *Chitta*.

67. Q.—*What are the names of individual and universal souls in this state ?*

A.—The individual embodied soul is called Viśva and the Soul presiding over the sum of embodied souls, Vaiśvānara.

68. Q.—*Why is God called Vaisvānara in His physical aspect ?*

A.—He is so called, because He in this aspect awards the fruits of action, in the shape of pleasure and pain, to all human beings, according to their good and bad deeds. He is also called Virât in this aspect.

विश्वात्ररान् भोक्तृत्वेन व्यवस्थितान् प्रत्यनेकधा धर्माधर्मकर्मानुसारेण सुखदुःखादि प्रापणादयं कर्मफलदाता वैश्वानरशब्दितो भवति ॥ (Anandagiri on Mān-dukya I. 3.)

For a fuller description of Virât-rûpa, see Gîtâ Chapter XI.

69. Q.—*Describe the dream-consciousness ?*

स्वप्रस्थानोऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविचिक्तभुक् तैजसो द्वितीयः पादः ॥

“The second quarter is the soul in the dreaming state, with seven members, with nineteen inlets, with fruition of the ideal,—the dreaming spirit.”

70. Q.—*What are the names of individual and universal souls in dreaming state ?*

The individual sleeping soul is styled Taijasa, the Soul presiding over the sum of sleeping souls in their invisible bodies is Hira-nyagarbha.

71. Q.—*Why is soul called Taijasa in its subtle state ?*

A.—Because in this state, its body is luminous and bright (teja), like lightning.

इयं विद्युन् वैषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु. यश्चायमस्यां विद्युति तेजो मयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजो मयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

"This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise this bright, immortal person in this lightning, and that bright, immortal person existing as light in the body (both are Madhu). He indeed is the same as that Self, that Immortal, that Brahm, that All." (Brihadaranyaka. II. 5. 8)."

72. Q.—Describe the dreamless consciousness?

A.—यत्र सुप्ता न कञ्चन कामं कामयन्ते न कञ्चन स्वप्नं पश्यन्ति तत्सुषुप्तम् ॥
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः
पादः ॥

"Dreamless sleep is that state in which the sleeper desires no desire and sees no dream. The third quarter is the soul in the state of dreamless sleep, being one in itself, a mass of cognition, pre-eminent in bliss, with fruition of beatitude, having thought as its inlet, and of transcendent knowledge."

73. Q.—What is the name given to the individual soul and the Universal soul in this state?

A.—The individual soul is called *Prājña* and the Universal soul is called *Īśvara*, who is the lord of all, the eternal ruler, the source of all things; who is that out of which all things proceed and into which they shall pass back again.

74. Q.—You have said that God or *Isvara* is the **totality** of all consciousness. Is this totality, like that of an "army" which is the name given to the totality of certain men, but the "army" devoid of the men is nothing? Is God like that?

A.—No. In that case God would be no Personality, but merely, an abstraction, a name and no substance. But He is the substance or *Sat*; and He is the Highest Person called *Purushottama* (the Supreme Man.)

75. Q.—Will you illustrate this idea further by some simile?

A.—Man is perhaps the best simile. He is called *Pinḍaṇḍa* or microcosm as opposed to *Brahmāṇḍa* or macrocosm, and this microcosm is a miniature universe. Human body, physiology tells us, is made up of innumerable small cells, each cell a living organism. Each cell of the human body (some of them as minute as $\frac{1}{300}$ of an inch)

has a jīva or Soul, for it possesses the seven marks or characteristics of soul—it has desire (ich-chhā), aversion (dvesha), volition (prayatna), pleasure (sukha), pain (dukha) and knowledge (jñāna). Every cell in the human body has its own likings and dislikings, its sorrows and troubles; every cell exerts its own little will and has a dim consciousness. But all these myriads of jīvas or souls are under the control of the supreme soul or man. It is through man, that each cell exists, it is for man that each cell works, it is a portion that goes to make man. But though man is made up of these, yet human consciousness and soul is a distinct personality, infinitely higher than the personality of the cell. So is Isvara or God. Every creature lives in Him and because of Him. He is the Inner Ruler or the Antaryamin Purusha of all of us, and though He is the totality of us all, yet He is infinitely superior to us in Power, Wisdom, and Love.

76. Q.—*What lesson does it further teach ?*

A.—That we must co-ordinate our Will to the Supreme Will. As the will of each cell works in harmony with the will of man, so must every man work in harmony with the will of God.

77. Q.—*What do we call when a cell acts contrary to the Human Will ?*

A.—If any cell in any portion of the human body begins to act independently to the human will, that portion becomes diseased, and we say there is a disease in that portion.

78. Q.—*What is the fate of such a cell ?*

A.—It is expelled out of human organism, if not cured of its perversity.

79. Q.—*What do we call a man who acts contrary to Divine Will ?*

A.—A sinner.

80. Q.—*What is the fate of a confirmed sinner ?*

A.—Expulsion from the body of God, and Soul-death.

81. Q.—*When a cell is diseased, man feels pain ; does similiary God feel pain when a man sins ?*

A.—Yes. Isvara feels pain for us all when we sin: and because he loves us so well, that he feels for us more acutely than any one of us can ever feel.

82. Q.—*Describe the Pure consciousness ?*

नान्तःप्रज्ञं न बहिःप्रज्ञं मोक्षयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यव-
हार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

“Neither internally cognitive nor externally cognitive, nor cognitive both without and within; not a mass of cognition, neither cognitive nor incognitive, invisible, intangible, characterless, unthink-able, unspeakable; to be reached only by insight into the oneness of all spirits; that into which the world passes away, changeless, blessed, above duality;—such do they hold the fourth to be. That is Self. That is to be known.” In this state one becomes, as if, one with Brahman the absolute.

83. Q.—*What are the distinguishing features of these four states of Consciousness ?*

A.—The Viśva and the Taijas are manifested in the realms of cause and effect. The Prājña manifests itself in the realm of cause only, while the Turīya is above cause and effect.

कार्यकारणबद्धौ ताविष्यते विश्वतैजसौ ।

प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥ (Gaudapāda K.)

The Viśva and the Taijas are said to be bound by cause and effect, the Prājña is bound by cause only, but both these cause and effect do not affect the Fourth—Turīya.

84. Q.—*What is the difference between the Prājña and the Turīya consciousness ?*

A.—Both have this common characteristic, that there is unity of consciousness in both of them, no duality is perceived: but Prājña has latent in it the seed of lower states and is drawn back to those states. But not so the Turīya.

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।

ब्रिजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥ (Ibid.)

85. Q.—*What are the two kinds of souls ?*

A.—*Daivi or angelic souls and âsuri or satanic souls.*

86. Q.—*Describe Daivi attributes ?*

अभयं सत्त्वं संशुद्धिज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं देवीमभिजातस्य भारत ॥ Gîtâ XVI. 1-3.

“Fearlessness, purity of heart, steadfastness in the yoga of wisdom, alms-giving, self-restraint and sacrifice and study of the śâstras, austerity and straight-forwardness.

Harmlessness, truth, absence of wrath, renunciation, peacefulness, absence of calumny, compassion to living beings, uncovetousness, mildness, modesty, absence of fickleness.

Boldness, forgiveness, fortitude, uprightness, amity, absence of pride—these become his who is born with the divine properties, O Bhârata.

87. Q.—*Describe the asuri sampat ?*

A.—*दम्भो दर्पोऽभिमानश्च क्रोधः पाहव्यमेव च ।*

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

असत्यमप्रतिष्ठन्ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत् कामहेतुकम् ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्तु प्रकर्मणिः क्षयाय अगतोऽहिताः ॥

काममाश्रित्य दुष्पूरं दम्भमानमदाश्रिताः ।

मोहादगृहीत्वाऽसद्ग्राहान् प्रवर्तन्तऽशुचित्रताः ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
 कामोपभोगपरमा एतावद्विज्ञानाश्रिताः ॥
 आशापाशशतवृद्धाः कामक्रोधपरायणाः ।
 ईहन्ते कामभोगार्थमन्यायेनार्थसंचयाम् ॥
 इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।
 इदमस्तीदमपि मे भविष्याति पुनर्धनम् ॥
 अस्मी मया हतः शत्रुर्हनिष्ये चापरानपि ।
 ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥
 आढयोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
 यक्षणे दास्यामि मां दिव्य इत्यज्ञानविमोहिताः ॥
 अनेकाच्चित्तविभ्रान्ता माहजालसमावृताः ।
 प्रसक्ताः कामभोगेषु पतन्ति नरकशुचौ ॥
 आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
 यजन्ते नामयज्ञेस्ते दम्भेनावधिपूर्वकम् ॥
 अहङ्कारं बलं दप काम क्रोधं च संश्रिताः ।
 मामात्म परदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ Gita XVI. 4-18.

Hypocrisy, arrogance and conceit, wrath and also harshness and unwisdom are his who is born, O Pârtha, with asuric properties.

Asuric men know not either action or inaction (religious action or inaction); nor purity (of body), nor even purity of conduct, nor truth is in them.

"The universe is without truth, without (moral) basis," they say "without a God, brought about by mutual union and caused by lust and nothing else."

Seeing thus, these uncurbed ruined men, of small intelligence, of fierce deeds, come forth as enemies for the destruction of the world.

Surrendering themselves to insatiable desires, possessed with hypocrisy, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves.

Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that that is all.

Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments.

“ This to-day by me hath been gained, that desire I shall obtain, this wealth is mine already, and also this shall be thine in future.”

“ I have slain this enemy, and others also I shall slay. I am a lord, I am the enjoyer, I am successful, I am powerful, happy.”

“ I am wealthy, well-born ; what other is there that is like unto me ? I will sacrifice, I will give (alms), I will rejoice.” Thus deluded by unwisdom,

Bewildered by numerous thoughts, enmeshed in the web of delusion, attached by the gratification of desire, they fall downwards into a foul hell.

Self-conceited, obstinate, filled with pride and the intoxication of wealth, they perform lip-sacrifices with hypocrisy, contrary to scriptural ordinance.

Given over to egoism, power, insolence, lust and wrath these malicious ones hate Me in the bodies of others and in their own.

88. Q.—*What are the other names of Deras and Asuras ?*

A.—Wise and unwise souls.

89. Q.—*Describe them ?*

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
 बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहेमव च ॥
 इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
 आत्मेन्द्रियमनोयुक्तं भोक्तव्याहुर्मनीषिणः ॥
 यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
 तस्येन्द्रियाण्यवस्थानि दुष्टाश्वा इव सारथेः ॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
 तस्येन्द्रियाणि वश्यानि सर्वथा इव सारथेः ॥
 यस्त्वेविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
 न स तत्पदमामोति संसारच्छाधिगच्छति ॥
 यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
 स तु तत्पदमामोति यस्माद्भूयो न जायते ॥
 विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
 सोऽध्वनः पारमामोति तद्विष्णोः परमंपदम् ॥ Kāṭha I. 3. 3-9.

Know the self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.

The senses they called the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind then wise people call him the Enjoyer.

He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

He who has no understanding, who is unmindful and always impure, never reaches that place but enters into the round of births.

But he who has understanding who is mindful and always pure, reaches indeed that place, from whence he is not born again.

But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey and that is the highest place of Vishnu.

90. Q.—Does soul survive death?

A.—Yes, it is immortal.

अविनाशि तु तद्विद्भि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥

भन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
 अनाशिनोऽप्रमेयस्य तस्माद् दुध्यस्व भारत ।
 न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
 वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देहां ॥
 नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥
 अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥
 अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
 तस्मादेवं विदित्वैनं नानुशोचितुं मर्हसि ॥ Gītā II. 17-25.

Know THAT to be indestructible by whom all this is pervaded. Nor can any work the destruction of that imperishable One.

These bodies of the embodied One, which is eternal, indestructible, and boundless, are known as finite. Therefore fight, O Bharata.

It is not born, nor doth it die, nor having been, ceaseth it any more to be: unborn, perpetual, eternal and ancient, it is not slain when the body is slaughtered.

As a man, casting off worn out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

Weapons cleave it not, nor fire burneth it, nor waters wet it' nor wind drieth it away.

Uncleavable it, incombustible it, and indeed neither to be wetted nor dried away; perpetual, all-pervasive, stable, immovable, ancient.

Unmanifest, unthinkable, immutable, it is called; therefore knowing it as such, thou shouldst not grieve.

91. Q.—*What are the vehicles through which the soul manifests itself in its different states of consciousness?*

A.—In its pure consciousness it has no vehicle or Śarīra. In its Sushupti state, the vehicle is the Kāraṇa Śarīra or the causal body: in Svapna the vehicle is the Sukshma Śarīra or the subtle body plus the causal body, and in its waking state, the vehicle is the Sthula Śarīra or physical body plus the other two.

92. Q.—What are the five Sheaths or koshas?

A.—They are the following. 1. Annamaya kosa, or nutrimentations *involutum* or the sheath of food. 2. Prānamaya kosa or tenuous *involutum* or the sheath of vital airs. 3. Manomaya kosa or the sheath of mind. 4. Vijñānamaya kosa or cognitional *involutum* or the sheath of intellect. 5. Anandamaya kosa or beatific *involutum* or the sheath of bliss.

93. Q.—What is Annamaya kosa?

A.—This physical body is called the Annamaya kosa or the sheath of food.

अन्नकार्याणां कौशानां समूहोऽत्र मयः कौशः (Sarvasāra Up)

स्यात् पञ्चीकृतभूतार्थो देहः स्थूलोऽत्र संज्ञकः ॥ (Panchadaśi I. 34.)

The collection of materials that constitute the element of food is called food Sheath. Or the dense body, formed of the five gross elements is called Annamaya kosa.

94. Q.—What is Prānamaya kosa?

A.—Prānamaya kosa is the Sheath of vital airs as acting in the dense body.

प्राणादि चतुर्दशवायुभेदा अन्नमयकौशेयदा वर्तन्ते तदा प्राणमयः कौशः ॥ (Sarv.)

लिङ्गे तु राजसैः प्राणैः प्राणः कर्मेन्द्रियैः सह ॥ (Panch. I. 34.)

When the fourteen sorts of Vāyus into which Prāna is divided dwell in the Annamaya kosa, then it constitutes the Prānamaya kosa.

The Prānamaya kosa is the aggregate of the five vital airs and of the five organs of action as existing in the Linga-deha (subtle-body): consisting of the *rājasic* portion of the five elements.

95. Q.—*What is the Manomaya kosa ?*

A.—The sheath of manas or sensations and desires is called Manomaya kosa.

एतत्कोशद्वयं संसक्तं मनआदि चतुर्दशकरणैरात्मा शब्दादिविषयसंकल्पादीन्धर्मान्-
यदा करोति तदा मनोमयः कोशः ॥ (Sarvo)

सात्त्विकैर्धीन्द्रियैः साकं विमर्शात्मा मनोमयः ॥ (Panch. I. 35.)

When this soul dwelling in the two above vestures and using the fourteen instruments (manas, buddhi, chitta, Ahankâr, five jñânendriyas, five karmendriyas) perceives sounds &c. has doubts and desires, then it is said to work in Manomaya kosa.

The Manomaya kosa consists of the *Sâtric* portions of the five elements together with the five organs of sense, and has the quality of doubting.

96. Q.—*What is Vijñānamaya kosa ?*

A.—It is the sheath encased in which, the soul discriminates and reasons upon the materials supplied by the manomaya kosa.

एतत्कोशत्रयसंसक्तं तद्वत्विशेषयो यदा भासते तदा विज्ञानमयः कोशः ॥ (Sarva)

तैरेव साकं विज्ञानमयो धीर् निश्चयात्मिका ॥ (Panch. I. 35.)

When the soul, in contact with the above three sheaths illuminates all, by its special discrimination, it is said to work in Vijñānamaya kosa.

The Vijñānamaya kosa has the same constituent elements as the Manomaya kosa, but its quality is that of determining.

97. Q.—*What is Anandamaya kosa ?*

A.—It is the sheath of bliss or the causal body.

एतत्कोशचतुष्टयं संसक्तं स्वकारणज्ञाने बदकारणकायामिव वृक्षो यदा वर्त्तते तदा-
नन्दमयः कोशः ॥ (Sarva.)

कारणे सत्त्वमानन्दमयो मोदादि वृत्तिभिः ॥ (Panch. I. 36.)

When in contact with the above four kosas and ignorant of its own cause, like a tree involved in its seed, the soul remains unconscious of duality, that state of the soul is called the Anandamaya kosa.

The Anandamaya kośa is the Satva-guṇa as existing in the Causal body, with its functions of joy, satisfaction &c. (Panchadāśī I. 34-36. See Taitt. Up. II. 1-5).

In the Linga-deha (subtle-body) there are two forces Jñāna-śakti (faculty of cognition) and Kriyā-śakti (faculty of action). Prāṇamaya kośa is the vehicle of Kriyā-śakti, while the Jñāna-śakti manifests itself through the other two (Vidyāranya).

98. Q.—*To what do these vestures correspond in modern psychology ?*

A.—The food sheath corresponds to physical body, with the physical forces of heat, light, gravitation, and magnetism. It is the mineral kingdom of nature. The second corresponds to the Life plane, which is above the physical plane, and represents the vegetable kingdom: all active functions such as of growth and reproduction of physical body belong to this sheath. The third belongs to the animal plane or the plane of passion, doubt and desire, the chief characteristics of the animal nature. The fourth belongs to the plane of intellection or Man proper: it is this that differentiates man from lower animals. The fifth is the vesture of gods in the Heaven of bliss. This is the goal of human evolution. In other words, these five sheaths correspond to the five planes of existence:—1. Mineral 2. Vegetable 3. Animal 4. Human 5. Angelic.

99. Q.—*Does not Prāṇa mean breath, and do vegetables breathe that you say they have Prāṇamaya Sheath ?*

A.—Yes, Prāṇa means in popular language breath, but it means also life. Vegetables also have Prāṇa or life-fluid: because they breathe in (prāṇa) carbonic acid gas, and breathe out oxygen gas (apāṇa), they have also got samāna by which the sap is circulated throughout their trunks and branches. They possess also rudiments of the five organs of action, namely (1) they reproduce themselves (generation), (2) some have locomotion also (3) they can catch flies &c. (4) they excrete gums &c.

100. Q.—*Does the soul always function in every one of these sheaths ?*

A.—No. The souls of the majority of men work with the first

three sheaths, which are well developed in all. The intellectual sheath is not fully developed in the majority. The great philosophers, artists and scientists constantly use it. While the last sheath is developed fully only by the ecstatic yogis and saints.

101. Q.—*Can these sheaths be separated one from the other ?*

A.—Yes, but not completely. At death the physical vesture is completely thrown off. But the soul retains the other four sheaths.

102. Q.—*Are none of them shaken off by the soul after death ?*

A.—These constitute the subtle and the causal body of the soul. The soul which has not developed highest purity and has not freed himself from the wheel of births and deaths, cannot *voluntarily* throw off these, till the end of kalpa. Then the subtle body of all souls is destroyed and the souls remain in their last vesture, with which they emerge again at the beginning of a new kalpa.

103. Q.—*What states of consciousness correspond with what sheath ?*

A.—Roughly speaking, waking consciousness deals with all these sheaths, dreaming consciousness deals with the last three of them ; for then the physical body and the Prānas are not under the guidance of the conscious self, and the dreamless sleep corresponds to the beatific sheath.

104. Q.—*Show in a tabular form these sheaths and their correspondences.*

(See the annexed table).

Sātras and Jīva & Īśvara.	Kośas or Sheaths.	Gunās or qualities.	Sakti or Forces.	Lokas or Planes.	Tatwas or elements.	CONSTITUENTS.	
Kāraṇa Sātra : Prājña & Īśvara.	Ānandamaya or Intuition body.	Satva (Transcendental knowledge.)	Bhoga Sakti or Enjoyment.	Janah Loka or Atmic plane 6 & 7. Tapas and Satya are unknown planes.	Bhoga-Tatva or Transcendental element.	The Five Gross Elements : 1. Earth made up of ... $\frac{1}{2}$ Subtle Earth + $\frac{1}{2}$ Subtle Air + $\frac{1}{2}$ Subtle Water + $\frac{1}{2}$ Subtle Fire + $\frac{1}{2}$ S. Ether. 2. Air ... $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Earth + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. Ether. 3. Water ... $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. Ether. 4. Fire ... $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Ether. 5. Ether ... $\frac{1}{2}$ S. Ether + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Fire.	
	Vijñānamaya or Reason body.	Rajas and Satva (Active or Self-initiated cognition.)	Jñāna or Kartrī Sakti or will or creative force cerebellum action.	Mahar loka or Buddhic plane.	Aham-tatva or Individualising element.		
	Vijñānamaya or Reason body.	Rajas and Satva (Active or Self-initiated cognition.)	Jñāna or Kartrī Sakti or will or creative force cerebellum action.	Mahar loka or Buddhic plane.	Aham-tatva or Individualising element.		
	Vijñānamaya or Reason body.	Rajas and Satva (Active or Self-initiated cognition.)	Jñāna or Kartrī Sakti or will or creative force cerebellum action.	Mahar loka or Buddhic plane.	Aham-tatva or Individualising element.		
	Vijñānamaya or Reason body.	Rajas and Satva (Active or Self-initiated cognition.)	Jñāna or Kartrī Sakti or will or creative force cerebellum action.	Mahar loka or Buddhic plane.	Aham-tatva or Individualising element.		
Sukshma Sātra : Taijasa and Hiraṇyagarbha.	Manomaya or Desire and Perception body.	Tamas & Satva (Passive knowledge.)	Idhā or Karana Sakti or Desire fore, Voluntary cerebro-spinal nervous action.	Svar loka or Devachanic (Heaven) plane.	Karana tatva or Organising element.	FUNCTION AND LOCALITY. Prāṇa or Up-breathing ... Respiration, Chest Apāṇa or Down-breathing ... Intestines, Excretion Vyāṇa or Back-breathing ... Vascular System : Circulation Udāṇa or Out-breathing ... Throat : Deglutition (Alimentation). Samāṇa or On-breathing ... Navel : Assimilation COLOR. Ruby or Blood-red color (Arterial blood). Crimson इन्द्रगोपः (Venous blood). Pure white like light (Archis). Pure whitish (आपाण्डर) gray. Milk white (lacteal circulation).	
	Manomaya or Desire and Perception body.	Tamas & Satva (Passive knowledge.)	Idhā or Karana Sakti or Desire fore, Voluntary cerebro-spinal nervous action.	Svar loka or Devachanic (Heaven) plane.	Karana tatva or Organising element.		
	Manomaya or Desire and Perception body.	Tamas & Satva (Passive knowledge.)	Idhā or Karana Sakti or Desire fore, Voluntary cerebro-spinal nervous action.	Svar loka or Devachanic (Heaven) plane.	Karana tatva or Organising element.		
	Manomaya or Desire and Perception body.	Tamas & Satva (Passive knowledge.)	Idhā or Karana Sakti or Desire fore, Voluntary cerebro-spinal nervous action.	Svar loka or Devachanic (Heaven) plane.	Karana tatva or Organising element.		
	Manomaya or Desire and Perception body.	Tamas & Satva (Passive knowledge.)	Idhā or Karana Sakti or Desire fore, Voluntary cerebro-spinal nervous action.	Svar loka or Devachanic (Heaven) plane.	Karana tatva or Organising element.		
Sthūla Sātra Viśva & Vaiśvanara.	Annamaya or Dense body.	Tamas (Inertia or Passivity.)	Āvarana Sakti or Inertia force.	Bhu-loka or Physical plane.	Bhuta-tatva or Gross elements.	The Five Gross Elements : 1. Earth made up of ... $\frac{1}{2}$ Subtle Earth + $\frac{1}{2}$ Subtle Air + $\frac{1}{2}$ Subtle Water + $\frac{1}{2}$ Subtle Fire + $\frac{1}{2}$ S. Ether. 2. Air ... $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Earth + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. Ether. 3. Water ... $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. Ether. 4. Fire ... $\frac{1}{2}$ S. Fire + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Ether. 5. Ether ... $\frac{1}{2}$ S. Ether + $\frac{1}{2}$ S. E + $\frac{1}{2}$ S. Air + $\frac{1}{2}$ S. Water + $\frac{1}{2}$ S. Fire.	
	Annamaya or Dense body.	Tamas (Inertia or Passivity.)	Āvarana Sakti or Inertia force.	Bhu-loka or Physical plane.	Bhuta-tatva or Gross elements.		
	Annamaya or Dense body.	Tamas (Inertia or Passivity.)	Āvarana Sakti or Inertia force.	Bhu-loka or Physical plane.	Bhuta-tatva or Gross elements.		
	Annamaya or Dense body.	Tamas (Inertia or Passivity.)	Āvarana Sakti or Inertia force.	Bhu-loka or Physical plane.	Bhuta-tatva or Gross elements.		
	Annamaya or Dense body.	Tamas (Inertia or Passivity.)	Āvarana Sakti or Inertia force.	Bhu-loka or Physical plane.	Bhuta-tatva or Gross elements.		
The Sat-chid-ānanda ātma or the Self free from all upādhis or determining limitation. It is, according to some, no body but Brahman Itself. See Vedānta Sūtras 1. 1. 12.							



CHAPTER IV.

Karma and Re-birth.

105. Q.—*What is Karma ?*

A.—The literal meaning of the word is 'an action'. In technical language it means "any action voluntarily done, with a motive."

क्रियमाणेन्द्रियैः कर्माण्यहं करोमीत्यध्यात्मनिष्ठतयाकृत कर्मैव कर्म ॥

106 Q.—*How many kinds of karmas are there ?*

A.—Three. Nitya, Naimittika and Kāmya.

107. Q.—*What are the Nitya Karmas ?*

A.—They are obligatory (Nitya) duties, which every person must perform, the omission of which produces sin, though the doing of which does not produce merit (karma); such as the five daily sacrifices. नित्यानि भक्त्यर्पणं प्रत्यवायसाधनानि, सन्ध्यावन्दनादीनि ॥

108. Q.—*What are the five daily sacrifices ?*

A.—बलिर्कर्मस्वधाहोमस्वाध्यायातिथिसत्क्रियाः ।

भूतपित्रमरब्रह्ममनुष्याणां महामखाः ॥ Yājñavalkya I. 102.

The five great sacrifices are, first, Bhutajajña or duty towards all creatures, which is done by giving food, morning and evening to lower animals and degraded men; second, Pitri-jajña, or ancestor-worship, by offering oblations to the departed manes or Fathers, and remembering their great deeds; thirdly, Deva-jajña or sacrifice to the Devas by offering homa-oblations in fire; fourthly Brahma-jajña or studying the Vedas; and lastly, Manushya-jajña or honoring and feeding the guest.

109. Q.—*What are the Naimittika karmas ?*

A.—Duties which are obligatory under certain circumstances only: or an occasional duty; such as the ten sanskāras or sacraments.

नैमित्तिकानि पुत्रजन्मादि-अनुबन्धीनि जात-इच्छादीनि ॥

110. Q.—*What are the ten Sacraments ?*

A.—गर्भाधानमृतौ पुंसः सवनं स्पन्दनाश्रुरा ।

षष्ठेष्टमे वा सीमन्तोमास्येते जातकर्म च ॥

अहन्येकादशे नाम चतुर्थे मासिं निष्क्रमः ।

षष्ठेऽन्नप्राशनं मासि चूडा कार्या यथाकुलम् ॥

एवमेनः शमं याति बीजगर्भसमुद्भवम् ।

तूष्णीमेताः क्रियाः स्त्रीणां विवाहस्तु समन्वकः ॥

गर्भाष्टमेऽष्टमे वाह्वे ब्राह्मणस्योपनाशनम् ।

राज्ञामेकादशे सैके विशामेके यथाकुलम् ॥

1. In season the garbhâdhana (or the ceremony of conception), 2. before the quickening the punsabana ceremony (or the ceremony of having a male child), 3. in the sixth or the eighth month the simanta, (or parting of the hair of the head and to so arrange it as to indicate that the woman is *enciente*), 4. on delivery, the jâtakarma (or birth ceremony).

5. On the eleventh day the nâmâ ceremony (or naming the child), 6. on the fourth month the niskraman, (showing the child to the sun) 7. on the sixth month the annaprasana (giving cooked food to the child), 8. and choorakarana (tonsure) is to be performed according to the family usage.

By this the sin produced from the seed and the embryo is destroyed. These ceremonies in case of women are performed in silence, their marriage is with the mantra.

9. In the eighth year of conception or in the eighth (year of) birth the upanayana ceremony of the Brahmana, of the Kshatriyas in the eleventh, of the Vaishyas in the twelfth. Some say according to the family custom. The tenth sacrament is marriage. Yajnavalkya II. 11. 12. 13. 14.

111. Q.—*What is a kâmya karma (optional action) ?*

A.—An act performed for some particular object, and with a view to future fruition: as the Jyotishtoma sacrifice made in order to get to heavenly regions &c. काम्यानि स्वर्गादि-दृष्टसाधनानि ज्योतिष्टोमादीनि ॥

112. Q.—*What is the other meaning in which the word karma is generally used ?*

A.—It means also the universal law of action and re-action,—“a causation operating on the moral as well as on the physical and other planes: what a man sows that must he reap”.

113. Q.—*What are the various terms by which this Law is called ?*

A.—Fate, Destiny, Adrishta, Apûrva, and Prârabdha.

114. Q.—*How many kinds are the fruits of Karma ?*

Ans.—Three: Sanchita, Prârabdha, and Agâmin.

115. Q.—*What are the Sanchita-Karma-Phalas.*

Ans.—अनन्तकोटिजन्मनां बीजभूतं सत् यत् कर्मजातं पूर्वार्जितं तिष्ठति तत् संचितं ज्ञेयम् ॥

The aggregate of Karmas wrought previously, that exist as the seed (or potential cause) of an infinite millions of births, is known as Sanchita. (Tatwabodha)

116. Q.—*What is Prârabdha ?*

इदम् शरीरं मुत्पाद्य इहलोकं एवं सुखदुःखादिप्रदं यत् कर्म तत् प्रारब्धम्, भोगेन नष्टं भवति । प्रारब्धकर्मण भोगादेव क्षय इति ॥

The Karma that generating this body yields forth pleasure and pain &c, in this region is called Prârabdha: it comes to an end by enjoyment (i. e. fruition). For it is said ‘the destruction of Prârabdha Karma comes through enjoyment alone’.

117. Q.—*What is Agâmin.*

ज्ञानोत्पत्त्य नन्तरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तद्गामीत्यभिधीयते ॥

That Karma is called Agâmin, which appears as virtue and vice performed by the body of a sage, after the dawning of knowledge (on him).

118. Q.—*Does this law teach fatalism ?*

A.—No. As the pleasures and pains experienced in any life are the fruits of one’s own actions, it follows as a logical consequence, that fresh and new actions can sometimes totally destroy and sometimes counteract, the effects of past actions and prevent their manifestation.

119. Q.—*What Karmas can be destroyed ?*

A.—The Sanchita Karmas can be so destroyed.

“अप्रवृत्ते फले एव पूर्वे जन्मान्तरसञ्चिते अस्मिन्नपि च जन्मनि प्राक् ज्ञानोत्पत्तेः सञ्चिते सुकृतदुष्कृते ज्ञानाधिगमात् क्षीयेते ”

“Former works, i. e. works whether good or evil, which have been accumulated (sanchita) in previous forms of existence as well as in the current form of existence before the origination of knowledge, are destroyed by the attainment of knowledge”. (Vedanta-Sûtra IV. 1. 15 Sankara).

120. Q.—*What cannot be destroyed ?*

A.—The Prârabdha actions.

न तु आरब्धकार्ये सामिभुक्तफले याभ्यमेतत् ब्रह्मज्ञानायतनं जन्म निर्मितं ।

“Those works, on the other hand, whose effects have begun (Prarabdha) and whose results have been half-enjoyed—i. e. those very works to which there is due the present state of existence in which the knowledge of Brahman arises—are not destroyed by that knowledge”. (*Ibid*) Their effect must be either suffered or counteracted.

121. Q.—*How can the Sanchita Karmas be destroyed ?*

A.—By the knowledge of Brahm, or by the proper discharge of nitya duties. (*Ibid*. IV. 1. 16).

122. Q.—*How can Āgami Karma be destroyed ?*

A.—By knowledge: like sanchita. However there is no connection of the knower with Āgami karma: like waters on the petals of a lotus. आगामिकर्मअपि ज्ञानेन नश्यति ॥ किञ्च आगामि कर्मणाम् नलिनी-दलगत जलवत् ज्ञानिनां संबन्धो नास्ति ॥ (Tatwabodha)

123. Q.—*What is the difference between the Nitya and Kāmya works in this respect ?*

A.—The Nitya works subserve mediately final release, but not so the Kāmya (*Ibid*. IV. 1. 16-18).

124. Q.—*Has not the belief in the doctrine of karma made Indians fatalists ?*

A.—To a certain extent it has: but it is the result of misunderstanding this law, which has made ignorant people confound karma with kismat. Our wise men have always taught the contrary.

ह्यस्तनो दुष्ट आचार आचारेणाद्य चारुणा ।

यथाशु शुभतामेति प्राक्तनं कर्म तत् तथा ॥

ऐहिकः प्राक्तनं हन्ति प्राक्तनोऽद्यतनं बलात् ।

सर्वथा पुरुषस्पन्दस्तत्रानुद्वेगवान् जयी ॥

द्वयोरद्यतनस्यैव प्रत्यक्षाद् बलिता भवेत् ।

दैवं जेतु यतो यत्नबौलो यूनेव शक्यते ॥

Just as the effects of an evil work performed yesterday may be counteracted by a good work done to-day, so one can make amends for the work done in his previous lives.

Amongst the works of this life and those of the previous life, the works of this life have greater power generally, on account of their being visible; just as a young man can easily conquer a boy, so the mature works of this life can conquer the weak works of the past.

Sometimes the works of this life destroy the works of the past life, sometimes on the contrary the past life overcomes the works of this life. The rule is that the stronger always conquers. Yogavashishtha Mumuksha VI. 5, 18 and 19.

125. Q.—*Do the karmas themselves produce their effect ?*

A.—No. Isvara or God ordains the fruits of action. He rewards and punishes all according to their merits and demerits, for actions themselves are unintelligent and cease as soon as done.

कर्मैव फलदं यद्वा कर्माभाधित ईश्वरः ।

अपूर्वावान्तरद्वारा कर्मणः फलदानता ॥

अचेतनात् फलासूतेः शास्त्रीयात् पूजितेश्वरात् ।

कालान्तरं फलोत्पत्तेर्नापूर्वपरिकल्पना ॥

एषद्येव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते एष उ एवासाधु कर्म कारयति तं यमधो निनीषते ॥

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विद्धान्यहं ॥

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान् मयैव विहितान् हितान् ॥

सर्ववेदान्तेषु चेश्वरहेतुकां एव सृष्टयो व्यपदिश्यन्ते । तदेव चेश्वरस्य फलहेतुत्वं यन् स्वकर्मानुरूपाः प्रजाः सृजति, विचित्रकार्यानुपपत्त्यादयोऽपि दोषाः कृतप्रयत्नापेक्षत्वादी नश्वरस्य प्रसज्यन्ते ॥

“Does Karma itself produce its fruit or God allots the rewards and punishments according to one's actions? (The followers of Jainism hold) that Karma itself produces the fruit through an invisible power called Apūrva. The unintelligent Karma however has no such power to produce fruit. But the God—the adorable One allots the fruits of actions, and so there is no necessity of believing in an invisible entity called Apūrva.

He makes him whom He wishes to lead up from these worlds do a good deed; and the same makes him whom He wishes to lead down from these worlds do a bad deed. Kau. Up. III. 8.

Whosoever seeketh to worship with faith any such semblance, I verily bestow the unswerving faith of that man.

He, united to that faith, seeketh the worship of such a one, and he obtaineth these desires, I verily decreeing the benefits. Gītā VII. 21, 22.

All Vedānta-texts moreover declare that the Lord is the only cause of all creation. And his creating all creatures in forms and conditions corresponding to and retributive of their former deeds, is just what entitles us to call the Lord the cause of all fruits of actions. And as the Lord has regard to the merit and demerit of the souls, the objections raised above—as to one uniform cause being inadequate to the production of various effects, &c.—are without any foundation. Vedānta. Sankar. III. 2. 41.

126. Q.—*Is this Iswara an extra-cosmic Deity?*

A.—No. He is in all: and dwells within the Human soul.

अग्निर्मूर्द्धा चक्षुषी चन्द्रसूर्यौ विश्वः श्रोत्रे वाग्विवृताश्च वेदाः । वायु प्राणो हृदयं
विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वमूतान्तरात्मा ॥ Mund II. 1. 4.

Fire is His head, the sun and moon His eyes, the regions His ears, the open Vedas are His voice, the air is His vital breath, whole world is His heart, the earth springs from His feet, for this is the Inner soul of all living things.

प्राणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन् विद्वान् भवते नातिवादी । आत्मकीड
आस्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ Mund up III. 1. 4.

This Iswara is the living breath that variously manifests itself in all living things. Knowing him, the sage ceases to speak of many things; his sport is in the Self, his joy is in the Self, his action is relative to the Self, and he is the best of those that know the Self.

127. Q.—*What is the result of karma ?*

A.—Rebirth—Good karma leading to incarnation into higher spheres, bad karmas into lower.

धर्मेण गमनमूर्ध्वं, गमनमधस्ताद्भवत्यधर्मेण ।

ज्ञानेन चापवर्गो, विपर्ययाद्दिष्यते बन्धः ॥

By virtue (is obtained) ascent to higher planes; by vice, descent to the lower, from wisdom (results) beatitude; and bondage from the reverse. (Sāṅkhyakarika 44)

यावन्न क्षीयते कर्म शुभं वाशुभमेव वा ।

तावन्न जायते मोक्षा नृणां कल्पशतैरपि ॥

यथा लौहमयैः पाशैः पाशैः स्वर्णमयैरपि ।

तथा बद्धो भवेज्जीवः कर्मभिश्चाशुभैः शुभैः ॥

कुर्वाणः सततं कर्म कृत्वा कष्टशतान्यपि ।

तावन्न लभते मोक्षं यावज्ज्ञानं न विन्दति ॥

So long as karmas, whether good or bad, are not exhausted, men do not attain Moksha or release even in hundreds of kalpas.

Both good and bad karmas bind tight the jīva in their chains; one is a chain of gold, the other is that of iron.

A man may always do karmas suffering great pains, but release will not be got by him, so long as wisdom is not attained.

Mahanirvânat Tantra XIV. 109 to 111.

128. Q.—*How is this wisdom to be attained ?*

A.—By reflecting over the True or Brahm or by doing action without any desire of reward.

ज्ञानं तत्त्वविचारेण निष्कामेणापि कर्मणा ।

जायते क्षीणतमसां विदुषां निर्मलात्मनाम् ॥

129. Q.—*How is emancipation attained ?*

A.—Through wisdom, devotion to God and His grace.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत् प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

ममना भव मङ्गलं मद्याजी मां नमस्कुरु ।

मां वैष्णवी सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Isvara dwelleth in the hearts of all beings, O Arjuna, by His Mâyâ (power) causing all beings to revolve, as though mounted on a potter's wheel. Flee unto Him for shelter with all thy being, O Bhârata; by His grace thou shalt obtain supreme peace, the everlasting dwelling-place.

(Place) the Manas on Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My troth; thou art dear to me.

Renouncing all Dharmas, come unto Me alone for shelter; sorrow not, I will liberate thee from all sins. Gita XVIII. 61, 62 and 65, 66.

130. Q.—*Accompanied with what body does the soul migrate ?*

Ans.—With the astral body (Sukshma Śarīra or Linga Deha).

पूर्वाल्पत्रयसक्तं नियतम्महशदिसूक्ष्मपर्यन्तम् ।
संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥

The mergent, subtle (astral) body,—formed primevally, unconfined, permanent, composed of *Buddhi* and the rest down to the primary elements,—migrates, is without enjoyment, and is invested with dispositions. (S. Kârikâ 40.)

131. Q.—*What is the composition of this Linga Deha ?*

Ans.—Astral Body is composed of *Buddhi* and the rest, down to the primary elements. That is to say, it is an aggregate of *Buddhi* *Ahankâra*, the eleven senses and the five primary elements, and as such it is specific, being endowed with the properties of calmness, restlessness and dulness.

132. Q.—*Can a Sukshma Śarīra remain without a specific body ?*

Ans.—No. As a shadow cannot subsist without a substance, so this Linga Deha.

चित्रं यथाश्रयमृते स्यात्वादिश्यो विना यया च्छाया ।
तद्वद्विना विशेषैर्न तिष्ठति निराश्रयं लिङ्गम् ॥

As a painting stands not without a ground, nor a shadow without a stake, so neither does the *Linga* (*Buddhi* &c.) subsist supportless without a specific (body). (S Kârikâ 41.)

133. Q.—*Illustrate the state of Linga-Deha in life and in its migrations to higher spheres of recompense ?*

Ans.—The Linga-Deha may be likened to electricity. In life of ordinary people it is like electricity pent up in a magnetic steel (= physical body). It moves round and round the steel, but cannot go beyond it. By yoga it can be liberated and then it is like electricity which moves along a wire to any distance where a wire may go. After death and in Preta-loka, the Linga-Deha is like electricity moving through *air*, using the *air* as its vehicle. It is then like wire-less telegraphy. In Heaven (*Svarga loka*) the Linga Deha is like electricity moving in space, it uses then the spatial matter (ether) for its vehicle. It is in this vehicle that the electricity travels from the sun to the Earth. In fact, the Linga-Deha, like

electricity, must have some specific body, gross or subtle, to manifest itself. At Pralaya and on liberation (mukti), the Linga-Deha is dissipated, just as electricity may be dissolved into another force (light or heat) and remain no longer electricity.

134. Q.—*What is the nature of this specific body ?*

Ans.—When on earth, this specific body is of blood, bones, &c called the dense or physical body; after death this specific body consists of subtler physical elements (light, electricity—ether).

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।

क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥

The embodied soul invests a variety of bodies, supersensible and sensible, with the lasting influence of its works in earlier embodiments; and, according to the nature of its works and the nature of its bodies, is united with some fresh body, and seems to be another. (Śvetāśvatara V. 12.)

135. Q.—*Can this Linga-Deha assume various shapes.*

Ans.—Yes. It can be trained to assume various forms—sensible and supersensible.

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन ।

प्रकृतेर्विभुत्वयोगान्नटवद्व्यवतिष्ठते लिङ्गम् ॥

Formed for the sake of the spirits' purpose, the Astral Body plays its parts like a dramatic actor, on account of the connection of means and consequences, and by union with the predominant power of Nature.

That is to say, as a dramatic actor, occupying different stages, plays severally the parts of Parusrāma, Yudhishtira, Vatsarāja so does the astral body occupying various gross bodies, play the part of man, brute, or plant. Sankhyā Kārikā 42.

136. Q.—*What forms may the Linga-Deha of a holy person assume after death ?*

Ans.—It may assume the form of a Deva or a shining one.

सकथा पेशस्कारी पेशसा मात्रासुपाशयान्यन्नवतरं कल्याणतरं रूपं तनुत एवमेवाय-
मात्मैवं शरीरं निहत्याऽविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुर्वते पित्र्यं वा
गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ॥

And as a goldsmith, taking a picce of gold, turns it into another, newer and more beautiful shape, so does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Prajâpati, or like Brahma or like other beings (Brihadâranyaka IV. 4).

137. Q.—*How many grades of Devas are there ?*

Ans.—There are eight grades of Devas.

अष्टविकल्पो देवस्तैर्यग्योन्मथ पञ्चधा भवति ।

मानुषश्चैकविधः, समासतो भौतिकः सर्गः ॥

The divine class has eight varieties, the lower animals, five, mankind is single in its class; thus briefly is the world of living being.

The eight divine varieties are the Brâhma, the Prâjâpatyâ, the Aindra, the Paitra, the Gândharva, the Yâksha, the Râkshasa, and the Paisâcha.

The five varieties of lower animals are quadrupeds (other than deer), deer, birds, creeping things, and the immovable trees &c.

Mankind is single—not containing sub-divisions.

138. Q.—*In what do the Devas differ ?*

Ans.—In the amount of their bliss.

There is the following computation of beatitude: Let there be a youth, a good youth, versed in the Veda, an able teacher, hale and strong, and let the whole earth, full of wealth, belong to him. This is one human bliss. A hundred of these human beatitudes are the one bliss of the man that has become a Gandharva and also of a sage learned in the Veda and unstricken with desire. A hundred of these beatitudes of the man that has become a Gandharva, are the one bliss of the divine Gandharvas, and also of a sage learned in the Veda and unstricken with desire. A hundred of these beatitudes

of the divine Gandharvas, are the one bliss of the Pitris and so on of Devas, Indras, Brihaspati, Prajâpati and Brahman. Tait. Up. II. 8.

139. Q.—*How many Higher planes are there to the physical ?*

A.—Six, namely :—Bhuvah, Swah, Mahah, Janah, Tapas, Satya. Kârîkâ 44.

140. Q.—*What are the two Paths on which the souls of the good go after leaving the gross body at death ?*

Ans.—Pitriyâna—the Path of the Fathers; and Deva-yâna—the Path of the Shining Ones.

भग्निर्जोतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

धूमोरात्रिस्तथा कृष्ण षण्मासा रक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्त्तते ॥

Fire, light, day-time, the bright fortnight, the six months of the northern path—then, going forth, the men who know Brahman go to Brahman. Smoke, night-time, the dark fortnight also, the six months of the southern path—then the Yogi, obtaining the moonlight, returneth. (Gitâ. VIII. 24-25).

Those who know this and those who in the forest follow faith and austerities go to light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightening. There is a person not human. He leads them to Brahman. This is the path of the Devas.

But they who living in a village practise sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That

is soma, the king. Here they are loved by the Devas, yes, the Devas love them.

Chand. Up. V. 1. to 4.

141 Q.—*What is the fate of the soul when it has exhausted the good works in Heaven ?*

Ans.—It returns again to this physical world.

तस्मिन्यावत्सम्पातमुदित्वाऽयैतमेवाध्वानं पूनर्निवर्त्तते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमोभवति धूमोभूत्वाऽभ्रं भवति ॥

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा भोषधिवनस्पतयस्त्रिलभाषा इत जायन्तेऽतोवै खलु दुर्निष्पतरं यो यो ह्यन्नमन्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥

Having dwelt there, till their (good) works are consumed, they, return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist.

Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the person may be that eat the food, and beget offspring, he hence forth becomes like unto them.

Chandogya Up. V. 10. 5. to 6.

तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययं ॥ तस्माद्देहात्पुनरेत्यस्मै लोकाय कर्मण इति नुक्तामयमानः ॥

To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action.

142. Q.—*Does the soul exhaust all its past works before it descends for re-incarnation ?*

A.—No. It descends with a remainder.

कृतान्ययेऽनुशयवान्दृष्टस्मृतिभ्यांयथेतमनेवउच ॥

On the passing away of the works (the soul descends) with a remainder, according to Scripture, and Smṛiti as it went (i. e. passing through the same stations) and not thus (i. e. in the inverse order). Ved. S. III. 1. 8.

143. Q.—*Souls go to heaven to obtain a complete requital of their works, how can they return with a remainder?*

A.—All works may be divided into two classes, works performed for the sake of the heavenly world; and works other than those. The fruits of the first set of works are enjoyed *completely* in heaven. The remaining other set of works, whose fruits are to be enjoyed in this world, constitute the so-called Anusaya or remainder, with which the soul redescends.

आशुभिकफले कर्मजाते उपभोक्ते अवशिष्टमैहिकफलं कर्मान्तरजातं अनुशयस्त-
दन्तोऽवरोहन्तीति ॥

144. Q.—*What is the nature of those works for the requittal of which the soul returns to this world?*

A.—All our high aspirations and divine longings find their *complete* requittal in heaven. The soul comes back to this earth for the requittal of those works which were done with a worldly motive.

145. Q.—*Do all souls go to heaven?*

Ans.—No. The souls of those persons who never performed any act of Self-sacrifice, go to Samyamauam or the region of punishment.

146. Q.—*What is the mode of descent from heaven?*

A.—They return again the way they came &c. See above Q. 141.

147. Q.—*What is meant by the soul becoming ether &c? Does it become identified with them?*

A.—No. It does not become identical with them, it only passes into a state of similarity to ether. When the body, consisting of Astral light which the soul had assumed in the sphere of the moon, or mental plane, for the purpose of enjoyment, dissolves at the time when that enjoyment comes to an end, then it becomes subtle like ether,

passes thereupon into the power of the air, and then gets mixed with smoke &c. (Ved. S. III. 1. 22.)

148. Q.—*Whether the souls really pass over into plants &c. and enjoy their pleasures and pains?*

A.—No. They enter merely into a state of conjunction with the body of plants &c.

The souls to which a remainder attaches enter merely into conjunction with rice-plants, &c, which are already animated by other souls, and do not enjoy their pleasures and pains.

अन्यैर्जीवैरधिष्ठितेषु व्रीह्यादिषु संसर्गमात्रमनुशयिनः प्रतिपद्यन्ते न तत्सुखदुःख भाजो भवन्ति पूर्ववत् ॥ Vedânta Sûtra, III 1. 24.

149. Q.—*What becomes of the soul after this?*

A.—After that (there takes place) conjunction (of the Soul) with him who performs the act of generation.

150. Q.—*Can a man know, what was his past life and what would be his future life?*

A.—Sometimes he can, if he attends to his dreams.

This same self has two stations: any given present embodiment, and the embodiment that is next to follow. And there is a third place: the state intermediate between the two—the place of dreams. Standing in the place of dreams, it sees both these stations, this embodiment and the embodiment next to come. In the place of dreams it steps on to the path it has made itself to the next embodiment, and sees the pains and pleasures that have been in earlier lives and are to be in after-lives.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदञ्च परलोकस्थानञ्च; सन्ध्यं तृतीयं स्वप्नस्थानं ॥ तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदञ्च परलोकस्थानञ्च ॥ अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्याभयान् पाप्मन आनन्दांश्च पश्यति ॥ Brid. Up. IV. 3. 9.

151. Q.—*Can the Human soul visit the higher spheres?*

A.—Yogis can voluntarily do so. Ordinary men do so occasionally in dreams. Ibid IV. 3. 12.

The Rules of Conduct.

152. Q.—*What are the various stages of life through which a Hindu passes from his birth to his death ?*

Ans. Four : namely, Student, (Brahmacharya), House-holder (Grihastha), Hermit (Vânaprastha) and Sannyâsi.

153. Q.—*Are all these four âsramas observed in this age ?*

Ans. In this age there are really only two âsramas :—householder and sannyâsa.

चत्वारः कथिता वर्णा आश्रमा अपि सुव्रते ।
आचाराश्चापि वर्णानाम आश्रमाणां पृथक् पृथक् ॥
कृतादौ ; कलिकाले तु वर्णाः पंच प्रकीर्त्तिताः ।
ब्राह्मणः क्षत्रियो वैश्य शूद्रः सामान्य एव च ॥
ब्रह्मचर्याश्रमो नास्ति वानप्रस्थोऽपि न प्रिये ।
गृहस्थो भिक्षुकश्चैव आश्रमौ द्वौ कलौ युगे ॥

Four castes as well as four âsramas were known in the first three Yugas, with their distinctive rules of Good Behaviour for each caste and stage : but in this Kaliyuga there are five castes, namely the Brâhmana, the Kshatriya, the Vaishya, the Sûdra, and the Sâmanya or the common caste.

Of all these castes there are two Ashramas or stages of life.

In this age there is no Brahmaeharya Ashrama nor any Vânaprastha Ashrama. In this Kali age there are only two Ashramas, the Grihastha and the Bhikshuka.

MAHÂNIRVÂNATANTRA VIII. 4, 5 & 8.

154. Q.—*What are the duties of a house-holder in his different periods of life.*

विद्यामुपाज्जेयत् बाल्ये धनं दारांश्च यौवने ।
प्रौढे धर्म्याणि कर्माणि चतुर्थे प्रव्रजेत् सुधी ॥

In his early age, he should acquire knowledge, in his youth he should acquire wealth and marry, in his maturer age, he should perform religious duties, and in his fourth age he should wander forth as a Sannyasi.

MĀHANIRVĀNTANTRA VIII, 16.

155. Q.—*Can a person become a Sannyasi in his youth ?*

Ans. No, generally not.,

मातरं पितरं वृद्धं भार्याञ्चैव पतिव्रताम् ।

शिश्नञ्च तनयं हित्वा नावधृताश्रमं व्रजेत् ॥ *Ibid* VIII. 17.

Abandoning an old father and mother or a devoted wife or a minor child, one should never enter the Sannāyasa stage.

मातृन् पितृन् शिशून् दारान् स्वजनान् बान्धवानपि ।

यः प्रव्रजेत हित्वैतान् स महापातकी भवेत् ॥ *Ibid*. VIII. 18.

He who becomes a Sannyâsi, abandoning father, mother, child, wife, kinsmen and relatives, becomes a great sinner.

156. Q.—*What are the chief duties of a house-holder ?*

Ans.

ब्रह्मनिष्ठो गृहस्थः स्यात् ब्रह्मज्ञानपरायणः ।

यद्यत् कर्म प्रकुर्वीत तद्ब्रह्मणि समर्पयेत् ॥ *Ibid*. VIII. 23.

The house-holder should be devoted to the Supreme God, and aspire for divine knowledge. Whatever action he should do, he should offer it to the Supreme Brahman.

न मिथ्याभाषणं कुर्ष्यात् न च शाठ्यं समाचरेत् ।

देवतातिथिपूजासु गृहस्थो निरतो भवेत् ॥ *Ibid*. VIII. 24.

He should not tell falsehood nor deal in duplicity, he should be constantly engaged in worshipping gods, parents and the guests.

मातरं पितरञ्चैव साक्षात् प्रत्यक्षदेवताम् ।

मत्वा गृही निषेवेत सदा सर्वप्रयत्नतः ॥ *Ibid*. VIII. 25.

The mother and the father, these are the visible manifest deities, thinking them as such, let the house-holder serve them always with due attention.

गृहस्थो गोपयेद्वारान् विद्यामभ्यासयेत् सुतान् ।

पोषयेत् स्वजनान् बन्धून् एष धर्मः सनातनः ॥ *Ibid.* VIII. 35.

He should protect his wife, educate his sons, maintain his kinsmen and friends, this is the ancient religion.

जनन्या वद्वितो देहो जनकेन प्रयोजितः ।

स्वजनैः शिक्षितः प्रीत्या सोऽधमस्तान् परित्यजेत् ॥ *Ibid.* VIII. 36.

This body was nourished by the mother, produced by the father and trained by the kinsmen with great affection, therefore he who abandons them is a wretch.

ततः स्वधर्मनिरतान् एकग्रामन्यासिनः ।

अभ्यागतानुदासीनान् गृहस्थः परिपालयेत् ॥ *Ibid.* VIII. 49.

Steadily he should maintain the persons belonging to his own religion, his co-villagers, the strangers and the ascetics.

निद्रालस्य देहयत्नं केशविन्यासमेव च ।

आसक्तिमशने वस्त्रे नातिरिक्तं समाचरेत् ॥ *Ibid.* VIII. 51.

He should not be addicted to sleep or laziness, nor to physical comforts and the embellishment of his body. He should not have too much attraction either for food or for dress.

युक्ताहारो युक्तनिद्रो भित्वाभितमेथुनः ।

स्वच्छो नम्रः शुचिर्दक्षो युक्तः स्यात् सर्वकर्मसु ॥ *Ibid.* VIII. 52.

He should be moderate in his food, moderate in sleep, and in his speech, he should keep the passions under restraint, he should be simple and pure, modest, dexterous and energetic in every work.

दूरः शत्रौ विनीतः स्यात् बान्धवे गुरुसन्निधौ ।

जुगुप्सितान् न मन्येत नावमन्येत मानिनः ॥ *Ibid.* VIII. 53.

He should be brave towards his enemies, and humble before his kinsmen and elders, he should not honor the wicked persons nor should he show disrespect to the honored ones.

स्वीयं यशः पौरुषञ्च गुप्तेयं कथितञ्च यत् ।

कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥ *Ibid.* VIII. 56.

He should not divulge his own fame or prowess, or secrets told to him, or what he has done for the benefit of another.

विद्याधनयशोधर्म्मान् यतमान उपार्जयेत् ।

व्यसनञ्चासतां संगं मिथ्याद्राहं परित्यजेत् ॥ *Ibid* VIII. 58.

He should abandon vain quarrels, the company of bad persons and indulgence of all sorts. He should acquire with great energy religious merit, fame, wealth, and learning.

सत्यं मृदु प्रियं धीरो वाक्यं हितकरं वदेत् ।

वात्मैतृकर्षन्तथा निन्दां परेषां परित्यजेत् ॥ *Ibid* VIII. 62.

He should say what is beneficial to others, what is pleasant, what is sweet but always truth. He should not indulge in vain glory of his own self or utter slander about others.

157. Q.—*What are the duties of a son to his parents ?*

आसनं शयनं वस्त्रं पानम्भोजनमेव च ।

तत्तत्समयमाज्ञाय मात्रे पित्रे नियाजयेत् ॥ *Ibid* VIII. 28.

The son should give to his father and mother, seat, dresses, food and drink at the proper time, whenever they ask for these.

श्रावयेन्मृदुलां वार्णां सर्वदा प्रियमाचरेत् ।

पित्रोराज्ञानुसारी स्यात् सन् पुत्रः कुलपावनः ॥ *Ibid* VIII. 29.

He should speak sweet words, always do what is pleasant to them, be obedient to his parents, for such a son is the glory of the family.

बौद्धत्यं परिहासञ्च तर्जनं परिभाषणम् ।

पित्रोरेव न कुर्वीत यदीच्छेदात्मनो हितम् ॥ *Ibid* VIII. 30.

He should not be haughty, or arrogant in their presence, nor laugh or rebuke any one, or abuse any body ; if he wants his own good.

मातरं पितरं वीक्ष्य नत्वास्तिष्ठत् ससम्भ्रमः ।

विनाज्ञया नोपविशेत् संस्थितः पितृशासने ॥ *Ibid* VIII. 31.

He should rise up respectfully, and bow to them whenever he sees his father or mother. He should not sit down without their

permission ; he should always remain under the command of his father.

मातरं पितरं पुत्रं दारानतिथिसोदरान् ।

हिंत्वा गृही न भुञ्जीयात् प्राणैः कण्ठगतैरपि ॥ *Ibid* VIII. 33

The house-holder should not eat under any circumstances without having first fed his father, mother, son, wife, brother and guests. •

वञ्चयित्वा गुरुन् बन्धून् यो भुङ्क्ते सोदरम्भरः ।

इहैव लोके गर्ह्योऽसौ परत्र नारकी भवेत् ॥ *Ibid* VIII. 34.

He who takes his food without feeding his elders and friends, that selfish man becomes despised in this world and goes to hell in the next.

158. Q.—*How should a husband treat his wife ?*

Ans.—

न भार्यान्ताडयेत् क्वापि मातृवत् पालयेत् सदा ।

न त्यजेत् घोरकष्टेषु यदि साध्वी पतिव्रता ॥ *Ibid* VIII. 39.

He should never chastise his wife, but should always maintain her like a mother, even under greatest affliction he should never abandon a chaste and dutiful wife.

स्थितेषु स्वीयदारेषु स्त्रियमन्यां न सम्पृशेत् ।

दुष्टेन चेतसा विद्वान् अन्यथा नारकी भवेत् ॥ *Ibid* VIII. 40.

The wise householder should not even think with evil mind of another's wife, for by so doing he incurs sin.

विरले शयनं वासं त्यजेत् प्राप्तः परस्त्रिया ।

अयुक्तभाषणञ्चैव स्त्रियं शौर्ध्यं न दर्शयेत् ॥ *Ibid* VIII. 41.

He should not sit or dwell with another's wife in a solitary place, and should not speak harsh words to his wife nor treat her cruelly.

धनेन वाससा प्रेम्ना श्रद्धया मृतभाषणैः ।

सततं तोषयेत् दारान् नाप्रियं क्वचिदाचरेत् ॥ *Ibid* VIII. 42.

He should always satisfy his wife by giving her presents dresses and money, and also by love, respect and pleasant words, but he should never behave unkindly towards her.

यस्मिन्नरे महेशानि तुष्टा भार्या पतिव्रता ।

सर्वो धर्मः कृतस्तेन भवतीप्रिय एव सः ॥ *Ibid* VIII. 44.

O! Goddess! a man who is loved by his chaste wife, has acquired all merits and becomes thy beloved.

159. Q.—What are the duties of a wife?

Ans.—

न तीर्थसेवा नारीणां नोपवासादिकाः क्रियाः ।

नैव व्रतानां नियमो भर्तुः शुभ्रवर्ण विना ॥ *Ibid* VIII. 100.

The truest duty of the wife is to serve the husband and not going to pilgrimages or keeping fast, or performing vows, unless with the husband's permission.

भर्तेव योषितां तीर्थं तपो दानं व्रतं गुरुः ।

तस्मात् सर्वात्मना नारी पतिसेवां समाचरेत् ॥ *Ibid* VIII. 101.

The husband is to a woman her pilgrimage, her austerities, her alms giving, her vows and her preceptor. Therefore should a wife serve her husband with all her soul.

पत्युः प्रियं सदा कुर्व्यात् वचसा परिचर्यया ।

तदाज्ञानुचरी भूत्वा तोषयेत् पतिबान्धवान् ॥ *Ibid* VIII. 102.

Let her always do what is pleasant to her husband, both by serving as well as by speech, and always remain obedient to his command and respect his kinsmen.

160. Q.—How should a householder treat his sons.

A.—चतुर्वर्षावधि सुतान् लालयेत् पालयेत् पिता ।

ततः षोडशपर्यन्तं गुणान् विद्याञ्च शिक्षयेत् ॥ *Ibid* VIII. 45.

The father should fondle and give indulgence to his sons upto their fourth year. Then up to their sixteenth year he should teach them science and arts.

विंशत्यब्दधिकान् पुत्रान् प्रेरयेन् गृहकर्मसु ।

ततस्तांस्तुल्यभावेन मत्वा स्नेहं प्रदर्शयेत् ॥ *Ibid* VIII. 46.

Then up to their twentieth year, he should make the 'sons do house-hold works and treat them with affection and equality.

161. Q.—*Should a daughter also be educated in the same way?*

Ans.—Yes, she also should be taught so as to fit her to be a good wife, and mother.

कन्याप्येवं पालनीया शिक्षणीयातिथ्यतः ।

देया वराय विदुषे धनरत्नसमन्विता ॥ *Ibid* VIII. 47.

The daughter must be educated and brought up with great care just like the son, and she should be married to an educated husband, with riches and ornaments as a dowry.

162. Q.—*What are the duties of a house holder to the public?*

Ans.—जलाशयाश्च वृक्षाश्च विश्रामगृहमध्वनि ।

सेतुः प्रतिष्ठितो येन तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 63.

The house-holder should dig tanks, plant trees, and erect rest-houses on the roads and make bridges over rivers, by such great works he can conquer the three worlds.

163. Q.—*Who are said to have won the three worlds?*

Ans.—सन्तुष्टौ पितरौ यस्मिन् अनुरक्ताः सुहृद्गणाः ।

गायन्ति यद्यशो लोकस्तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 64.

He whose parents are satisfied, whose friends are attached to him, whose praise the people sing, he has conquered the three worlds.

सत्यमेव व्रतं यस्य दया हीनेषु सर्वथा ।

कामक्रोधौ वशे यस्य तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 65.

He whose vow is truth, who is always compassionate to the poor, whose passion and anger are under his control, he has conquered the three worlds.

त्वरक्तः परदारेषु निष्पृहः परवस्तुषु ।

इहमात्सर्यहीनो यस्तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 66.

He who feels no attraction for another's wife, nor does he envy another's riches, he who is devoid of pride and haughtiness, by him are conquered the three worlds.

न विभेति रणादयो वै संग्रामेऽप्यपराङ्मुखः ।

धर्मयुद्धे मृतो वापि तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 67.

He who is not afraid to die in the battle, nor turns his back to his enemies, whose glory is to die in a just war, by him the three worlds are conquered.

असंशयात्मा सुश्रद्धः शाम्भवाचारतत्परः ।

मच्छासने द्वितो यश्च तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 68.

He who is free from unnecessary doubts, he who has faith and devoted to the duties of this religion, he who follows my commands, by him are conquered the three worlds.

ज्ञानिना लोकयात्रायै सर्वत्र समदृष्टिना ।

क्रियन्ते येन कर्माणि तेन लोकत्रयं जितम् ॥ *Ibid* VIII. 69.

That wise one who performs all duties merely for the sake of carrying on the worldly activities, he who has equal regards for all, by him are conquered the three worlds.

164. Q.—How many sorts of purifications are there ?

Ans.—Two, mental and physical.

शौचन्तु द्विविधं देवि बाह्याभ्यन्तरभेदतः ।

ब्रह्मण्यात्मार्षणं यत्तत् शौचमान्तरिकं स्मृतम् ॥ *Ibid* VIII. 70.

The purifications are of two kinds, external and mental ; offering one's self to the will of the Supreme is mental purification.

अद्विर्वा भस्मना वापि मलानामपकर्षणम् ।

देहशुद्धिर्भवेद्ध्येन बहिःशौचं तदुच्यते ॥ *Ibid* VIII. 71.

To purify the dusts and dirts of the body by water or ashes is external purification.

165. Q.—*How many times should a householder pray every day ?*

Ans.—He should pray thrice, at the times of three sandhyās : and perform puja of his tutelary deity.

166. Q.—*What are the sacred days ?*

A.—मासवत्सरपक्षाणाम् आरम्भदिनमम्बिके ।

चतुर्दश्यष्टमी शुक्ला तथैवैकादशी कुहूः ॥

निजजन्मदिनञ्चैव पित्रोर्मरणवासरः ।

वैधोत्सवदिनञ्चैव पुण्यकालः प्रकीर्तितः ॥ *Ibid* VIII. 96-97.

The first day of the month, of the year, of the lunar fortnight, the fourteenth day of the moon, the eighth day and the eleventh day of the new moon, one's own birth day and the anniversary day of the deaths of father and mother, and the days of joyous festivals, are sacred days.

167. Q.—*What are the sacred tīrthas ?*

गङ्गानदी महानद्यो गुरोः सदनमेव च ।

प्रसिद्धं देवताक्षेत्रं पुण्यतीर्थं प्रकीर्तितं ॥ *Ibid* VIII. 98.

The river Ganges, all great rivers, the house of the teacher, the famous shrines, are said to be the sacred Tīrthas or places of pilgrimage.

168. Q.—*But what duties are higher than going to Tīrthas ?*

Ans.—त्यक्त्वा स्वाध्ययनं पित्रो शुश्रूषां दाररक्षणम् ।

नरकाय भवेत्तीर्थं तीर्थाय व्रजतां नृणाम् ॥ *Ibid* VIII. 99.

A person should not go to Tīrthas by renouncing the study of scriptures or the nursing of his old parents or protecting his wife, for he who does so incurs sin instead of merit.

सत्यं तीर्थं क्षमा तीर्थं तीर्थमिन्द्रियनिग्रहः ।

सर्वभूत-दया तीर्थं सर्ववार्ज्जवमेव च ॥

दानं तीर्थं दमस्तीर्थं सन्तोषस्तीर्थमुच्यते ।

ब्रह्मचर्यं परं तीर्थं तीर्थञ्च प्रियवादिता ॥

ज्ञानं तीर्थं धृतिस्तीर्थं पुण्यं तीर्थमुदाहृतं ।

तीर्थानामपि तन्तीर्थं त्रिशुद्धिर्मानसं परं ॥

Truth is pilgrimage, forgiveness is pilgrimage, the restraint of senses is pilgrimage, kindness towards all living beings, straightforwardness of dealing, alms-giving, controlling the mind, contentment, chastity are the best of all pilgrimages: so also speaking kindly; knowledge, fortitude, doing virtuous deeds are all true pilgrimages—but the pilgrimage of all pilgrimages is the purity of heart.

169. Q.—*At what age should a girl be married ?*

Ans. After reaching years of discretion.

अज्ञातपतिमर्यादाम् अज्ञातपतिसेवनम् ।

नोद्वाहेयन् पिता बालाम् अज्ञातधर्मशासनाम् ॥ *Ibid* VIII. 107.

A girl who does not know to serve her husband, who does not know the honor due to him, such a child should not be married by the father nor until she knows the duties and precepts of religion.

170. Q.—*What meat is farbidden ?*

Ans. नरमांसं न भूञ्जीयान् नराकृतिपशुस्तथा ।

बहूपकारान् गाश्च मांसादान् रसवर्जितान् ॥ *Ibid* VIII. 108.

One should not eat the flesh of man nor of animal having human structure, nor of cows, nor of carnivorous animals.

171. Q.—*Are any vegetables forbidden ?*

Ans. No. फलानि ग्राम्यवन्यानि मूलानि विविधानि च ।

भूमिजातानि सर्वाणि भोज्यानि स्वेच्छया शिवे ॥ *Ibid* VIII. 109.

All vegetables wild as well as cultivated, all roots and every kind of vegetables that grows from the earth, may be eaten according to one's wish.

172. Q.—*What are the duties of a Brāhmana ?*

Ans. अध्यापनं याजनञ्च विप्राणां व्रतमुत्तमम् ।

अशक्तौ क्षत्रियविशां वृत्तैर्निर्वाहमाचरेत् ॥ *Ibid* VIII. 110.

Teaching and sacrificing for others, are the highest duties of the Brāhmana, but if he is incapable of doing that, he may earn his livelihood by doing the duties of a Kshatriya or a Vaishya.

अद्वेष्टा निर्म्ममः शान्तः सत्यवादी जितेन्द्रियः ।

निर्म्मत्सरो निष्कपटः स्ववृत्तो ब्राह्मणो भवेत् ॥ *Ibid* VIII. 114.

He should be free from envy and avarice, he should be calm, truthful, and leader of his senses, free from haughtiness and guile.

अध्यापयेत् पुत्रबुद्ध्या शिष्यान् सन्मार्गवर्त्तिनः ।

सर्वलोकाहितैषी स्यात् पक्षपातविनिर्मुलः ॥ *Ibid* VIII. 115.

He should teach his pupils considering them as sons, he should be the well-wisher of all humanity and free from all partialities and prejudices.

मिथ्यालापमसूयाञ्च व्यसनाप्रियभाषणम् ।

नीचैः प्रसक्ति इम्भञ्च सर्वथा ब्राह्मणस्तजेत् ॥ *Ibid* VIII. 116.

Useless talk, envy, gambling, harsh words, keeping the company of low persons and pride, should always be renounced by a Brahmin.

173. Q.—*What are the duties of a Kshatriya ?*

Ans.—शौर्यं तेजो धूर्तिर्द्राक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वर भावश्च क्षात्रं कर्म स्वभावजम् ॥ *Gītā*.

Bravery, energy, fortitude, dexterity and flying not in battle, gift and lordliness are the nature-born duty of the Kshatriya.

युयुत्सा गर्हिता सन्धौ सम्मानैः सम्भिरुत्तमा ।

वृथुर्जयो वा युद्धेषु राजन्यानां वरानने ॥ *Ibid* VIII. 117.

The desire for war is heinous where an honorable peace can be made by a king; the duty of the warriors is either to win the battle or die in it: O Devi!

अलोभी स्यात् प्रजावित्ते गृहीयान् सम्मितं करम् ।

रक्षत्रङ्गीकृतं धर्मं पुत्रवत् पालयेत् प्रजाः ॥ *Ibid* VIII. 118.

The king should not be avaricious of the wealth of his subjects, he should take moderate taxes, his duty being to protect, he should like a father nourish his subjects.

174. Q.—*Is a person Brahmin by deeds or by birth ?*

Ans.—A man is a Brahmin by deeds and not by birth.

सत्यं दानं क्षमा शीलमनुशस्य तपो घृणा ।
 वृश्यन्ते यत्र नागेन्द्र स ब्राह्मण इति स्मृतः ॥
 शूद्रेतु यद्वेलेक्ष्य , द्विजे तच्च न विद्यते ।
 नैव शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
 यत्रैतत् लक्षते सर्पं वृत्तं स ब्राह्मणः स्मृतः ।
 यत्रनैतत् भवेत् सर्पं तं शूद्रमिति निर्दिशेत् ॥

Mahâbhârata, Vanaparva.

Truth, alms giving, forgiveness, good conduct, want of cruelty, austerities, and mercy, wherever these are to be found, he is a Brahmin, O king of the Nagas, for this is the law.

If these attributes are seen in a (born) Shûdra and are not found in a (born) Brahmin, then that Shûdra is not a Shûdra, nor is that Brahmin a Brahmin.

Oh Serpent! wherever these qualities are to be found, the law declares him to be a Brahmin, and wherever these qualities are not found, he, O Serpent, should be regarded as Shûdra.

175. Q.—*Can a Shûdra become a Brâhmana.*

Ans. Yes,

एभिस्तु कर्मभिर्देवि शुभैराचरितैस्तथा ।
 शूद्रो ब्राह्मणतां याति वैश्यश्च क्षत्रियतां व्रजेत् ॥

By rightly performing these duties, O goddess, a Shûdra becomes a Brahmin and a Vaishya becomes a Kshatriya.

एतैः कर्मफलैर्देवि न्यूनजातिकुलोद्भवः ।
 शूद्रोऽप्यागमसम्पन्ना द्विजो भवति संस्कृतः ॥

By the good merits of these works a Shûdra, though born in a low caste family, becomes a twice born sanctified person when he has studied the laws and the Vedas.

ब्राह्मणो वाप्यसद्वृत्तः सर्वसङ्करभोजनः ।
 ब्राह्मण्यं समनुत्सृज्य शूद्रो भवति तादृशः ॥

And a Brahmin who follows evil conduct and eats with low people, loses his Brahmanity and becomes a Shûdra.

कर्मभिः शुचिभिर्देवि शुद्धात्मा विजितेन्द्रियः ।

शूद्रोऽपिद्विजवत् सेव्यइतिब्रह्मानुशासनं ॥

By pure actions, O goddess, by purity of mind and the conquest of senses, a Shûdra even becomes as honorable as a twice born, for this is the command of Brahmâ.

स्वभावं कर्म च शुभं यत्र शूद्रोऽपितिष्ठति ।

विशिष्टः सद्भिजातेर्वै विज्ञेय इति मे मतिः ॥

Wherever in a born Shûdra are found natural tendencies towards virtuous deeds, he should be known to belong to the twice born caste, this is my opinion.

न योनिर्नापि संस्कारो न श्रुतं न च सन्तति ।

कारणानि द्विजत्वस्य वृत्तमेव तु कारणं ॥

Neither birth, nor sacraments nor the study of the Vedas nor ancestry is the cause of Brâhmanahood, livelihood is the only cause of Brahmanahood.

सर्वोयं ब्रह्मणालोके वृत्तेन च विधीयते ।

वृत्ते स्थितेस्तु शूद्रोऽपि ब्राह्मणत्वं नियच्छति ॥

All persons are known to be Brahmins who follow the duties of a Brahmin. A Shûdra even who follows the good conduct ordained for a Brahmin, becomes a Brahmin.

ब्रह्मस्वभावः कल्याणिसमः सर्वत्र मेमतिः ।

निर्गुणं निर्मलं ब्रह्म यत्र तिष्ठति स द्विजः ॥

Oh auspicious one! the Brahma quality is the same every where, wherever that Brahma, who is free from all attributes and pure, dwells he is a Brahmin.

एतत्तेगुह्यमाख्यातं यथा शूद्रो भवेद्द्विजः ।

ब्राह्मणो वा च्युतोधर्मात् यथा शूद्रत्वमाप्नुते ॥

Thus have I told thee how a Brâhmana may become a Shûdra,

by not performing the duties of his order, and how a Shûdra may become a Brahmin by doing higher duties.

Mahâbhârata, Vanaparva.

176. Q.—*Did caste depend on birth ?*

Ans. Not so in ancient India.

न विशेषोस्ति वर्णानां सर्वं ब्राह्ममिदं जगत् ।

ब्रह्मणा पूर्वसृष्टं हि कर्मणा वर्णतांगतं ॥

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रतां ।

क्षत्रियाज्जातमेवन्तु विद्यातृवेदया चैव च ॥

MANU

There is no distinction of castes, the whole universe is the progeny of Brahma, for all men were created equal in the beginning; by actions (karmas), they acquired various castes. A Shûdra may become a Brâhmana, and a born Brahmana may be degraded to the rank of a Shûdra, so also one born a Kshatriya or a Vaishya.

177. Q.—*What is a Brâhmana ? Is the Soul Brâhmana ?*

A.—The soul (Jîva) is not Brâhmana, for the one soul animates in successive lives various bodies, past and future, and one soul, through its Karma, obtains various bodies.

अतीतानागतानेकदेहानां जीवस्यैकरूपत्वात् एकस्यापि कर्मवशादनेकदेहसंभवात्, सर्वशरीराणां जीवस्यैकरूपत्वाच्च ॥ (Vajra Sûchi Upanishad.)

178. Q.—*Is the body ' Brâhmana ' ?*

A.—न, आचाण्डालादि पर्यन्तानां मनुष्याणां पाञ्चभौतिकत्वेन देहस्यैकरूपत्वात्, जरामरण धर्माधर्मादिसाम्यदर्शनात्, ब्राह्मणः श्वेतवर्णः, क्षत्रियो रक्तवर्णो, वैश्यः पीतवर्णः, शूद्रः कृष्णवर्ण इति नियमाभावात् ॥ पित्रादि शरीरद्वहे पुत्रादीनां ब्रह्महत्यादि दोषसंभवाच्च ॥ (Ibid.)

No, for the body of all men down to the lowest chandâla is made up of the self-same five elements, and because all human bodies are equally liable to death and decay; nor is there any such distinction that a Brahmana is of white colour, a Kshatriya of a red color, a Vaisya of a yellow color, or a Sûdra of a black color.

Moreover body is not Brāhmaṇa, because it is burnt at death by the sons, who do not thereby incur the guilt of killing a Brāhmaṇa.

179. Q.—*Does then jāti or birth from or in a particular family make a man Brāhmaṇa ?*

A.—न, तत्र आस्यन्तरजन्तुष्वनेकजातिसंभवा महर्षयो बहवः सन्ति ॥ ऋष्यशृङ्गोऽग्न्यः, कौशिकः कुशात्, जाम्बुको जम्बुकात्, वाल्मीकी वल्मीकात्, व्यासः कैवर्त्तकन्यकायाम्, शशपृष्ठात् गौतमः, वसिष्ठ उर्वश्याम्, अगस्त्यः कलशे जात इति श्रुतत्वात् । एतेषां ज्ञात्वा विनाप्यये ज्ञानं प्रतिपादिता ऋषयो बहवः सन्ति ॥ (*Ibid.*)

No, for there have been many great Rishis born from animals belonging to various species, as well as from men belonging to various castes. Rishyasringa was the son of a deer, Kausika was from reed, Jambuka was born of a jackal, Valmika from an ant hill, Vyāsa was the son of the daughter of a fisherman, Gautama was from Sasaprshta, Vasishtha from Urvasi, and Agastya was born in a jar.

180. Q.—*Does then the possession of spiritual knowledge make a man Brāhmaṇa ?*

A.—No, for Kshatriyas and others also have possessed the transcendental knowledge.

न, क्षत्रियादयोऽपि परमार्थदर्शिनोऽभिज्ञाबहवः सन्ति ॥ (*Ibid.*)

181. Q.—*Is it then karma that makes a man a Brāhmaṇa ?*

A.—No, for all men act as impelled by their Karmas, and Karmas are three-fold prārabdha, sanchita, and agāmi with regard to all living beings.

न, सर्वेषां प्राणिनां प्रारब्धसंचितागामि कर्मसाधर्म्यदर्शनात् कर्माभिधेरिताः सन्तो जनाः क्रिया कुर्वन्ति ॥ (*Ibid.*)

182. Q.—*Is then a person who performs acts of religious merit (dharmika) a Brāhmaṇa ?*

A.—No. For many Kshatriyas and others are also charitably disposed and give golds &c.

183. Q.—*Who is then a Brâhmana ?*

A.—यः कश्चिदात्मानमद्वितीयं जातिगुणक्रियाहीनं षडूर्मिषड्भावेत्यादि सर्वं दोषरहितं सत्यज्ञानानन्तस्वरूपं स्वयं निर्विकल्पमशेषकल्पाधारं, अशेष भूतान्तर्यामिन्त्वेन वर्तमानम्, अन्तर्बहिश्च आकाशवद् अनुस्यूतम्, अखण्डानन्दं स्वभावम्, अप्रमयम्, अनुभवैकवेद्यम्, अपरोक्षतयाभासमानम्, करतलमलकवत् साक्षाद् अपरोक्षाकृत्य कृतार्थतया कामरागादि दापरहितः शमश्चादि सम्पन्नो भाव-मात्सर्य-तृष्णा-आशा-मोहादि रहितो, दम्भाऽहंकारादिभिरसंस्पृष्टचेतावर्तते ॥ एवमुक्तलक्षणो यः स एव ब्राह्मणः इति श्रुति स्मृतपुराणतिहासानामभिप्रायः ॥ अन्यथा हि ब्राह्मणत्व सिद्धिर्नास्त्येव ॥

(Vajrasuchi Upanishad.)

He who has realised that the Âtmâ is one without a second, that He is devoid of all differentiation of genus, attribute or activity, that He is free from the six-fold human infirmities (grief, delusion, decay, death, hunger and thirst), that He is free from the six fold stages of existences (origination, existence, modification, increase, decrease, destruction), that He is true, knowledge, bliss, and infinity; that Himself unmodified, He is the substrate of all modifications, that He is the Inner Ruler of all created things, that He is all-pervasive, in and out, like space or ether; that He is indivisible, all-joy, Immeasurable, Unproveable, known by intuition alone, He is the most direct cognition, like a plum in one's hand,—a person who has realised God-vision in this way, who is free from lusts and attachments &c, who is endowed with *śâma* and *dama* &c, (subjection of the senses and of mind), who is free from envy, desire, expectations, delusion &c, whose mind is untouched by pride, hypocrisy &c, such a person alone is a Brâhmana, according to the real meaning of all Revelations, Traditions, Purânas and Itihâsas. There can be no Brahminity in anything else.

Such was the high ideal of a Brâhmana. Now a days, however, a Brâhmana is one who is born of Brâhmana parents; for now a days caste is determined by birth only.

184. Q.—*What are the duties of a Vaishya ?*

Ans.—वैश्यानां कृषिवाणिज्यं वृत्तं विद्धि सनातनम् ।

येनोपायेन लोकानां देहयात्रा प्रसिध्यति ॥

The ancient duty of a Vaishya is agriculture and trade, and all those means by which the bodily welfare (food supply) of the community is maintained. *Mahānirvāṇa. VIII. 133.*

अतः सर्वात्मना देवि वाणिज्यकृषिकर्मसु ।

प्रमादं व्यसनालस्यं मिथ्या शाब्धं विवर्जयेत् ॥

O Devi ! He should leave all carelessness, evil habits, laziness, falsehood and cheating in dealing with others in commerce, and agriculture. *Ibid VIII. 134.*

185. Q.—*What are the duties of a Sūdra ?*

Ans.—दक्षः शूचिः सत्यभाषी जितनिद्रो जितेन्द्रियः ।

अप्रमत्तो निरालस्यः सेवावृत्ते भवेन्नरः ॥

The man who follows the profession of service should be dexterous, pure, truth-speaker, master of sleep, master of his passions, free from carelessness, and not lazy.

Ibid VIII. 143.

प्रभुर्विष्णुसमो मान्यः तज्जाया अननीसमा ।

मान्यास्तन्बान्धवा भृत्यैः इहापुत्र सुखेप्सुभिः ॥

The master should be respected like God Vishnu, and his wife like mother. The kinsmen of the master should be honored by the servant, if he wants happiness in this and the next life.

Ibid VIII. 144.

अर्धुर्मित्राणि मित्राणि जानीयात् तदरीनरीन् ।

सभीतिः सर्व्वदा तिष्ठेत् प्रभोराज्ञां प्रतिक्षयन् ॥

The master's friends should be regarded by him as his friends, the master's foes, his foes ; he should always be ready to carry out the orders of his master, and have fear.

Ibid VIII. 145.

अपमानं गृहच्छिद्रं गुप्त्यर्थं कथितञ्च यत् ।

भर्तुर्गानिकरं यच्च गोपयेदित्यन्नतः ॥

He should conceal carefully the disgrace of his master, the family ruptures, whatever is said to him in privacy, and what ever would bring discredit on his master. *Ibid* VIII. 146.

अलोभः स्यात् स्वामिधने सदा स्वामिहिते रतः ।

तत् सन्निधावसद्भाषं क्रीडां हास्यं परित्यजेत् ॥

He should have no avarice to possess the riches of his master, he should always be devoted to his master's welfare; he should leave improper speech, play and laughing in his presence.

Ibid VIII. 147.

न पापमनसो पदेयद् अपि तद्गृहकिङ्करी ।

विविक्तशय्यां हास्यञ्च ताभिः सह विवर्जयेत् ॥

He should not look with evil mind his fellow maid-servants; he should not laugh with them or remain with them in a solitary place.

प्रभो शय्यासनं यानं वसनं भाजनानि च ॥

उपानद्भूषणं शस्त्रं नात्मार्थं विनियोजयेत् ॥

He should never use for his own purpose the master's bed, or seat, or carriage, or dress, or household-furnitures, nor his shoes or ornaments, or weapons.

Ibid VIII. 149.

क्षमा कृतापराधश्चेत् प्रार्थयेदग्रतः प्रभो ।

प्रगल्भ्यं प्रौढवाक्ञ्च साम्याचारं विवर्जयेत् ॥

He should ask the pardon of his master, if he has committed a fault: he should abandon arrogance, defiant speech, and vile conduct.

Ibid VIII. 151.

186. Q.—*What are the duties of the commons ?*

सामान्यानान्तु वर्णानां विप्रवृत्त्यन्यवृत्तिषु ।

अधिकारोऽस्ति देवेशि देहयात्राप्रसिद्धये ॥

O Goddess! the common caste may adopt any means of livelihood other than that of a Brāhmana, in order to maintain themselves.

Ibid VIII. 113.

MARRIAGE.

187. Q.—*How many forms of marriage were allowed in ancient times?*

Ans.—Eight Brāhma, Daiva, Ârsha, Prâjapatya, Asura, Gāndharva, Rākshasa, and Paisâcha.

ब्राह्मो विवाह आहूय दीयते शक्त्यलङ्कृतः ।

तज्जः पुनत्युभयतः पुरुषानेकविंशतिम् ॥

That is called a Brāhma marriage where-in the bridegroom being invited, the bride is given away, bedecked according to the girl's means. The son born of her purifies twenty-one persons on each side.

Yajnavalkya I. 58.

यज्ञस्थक्त्विजे वैवआदायार्पस्तु गोद्वयम् ।

चतुर्दश प्रथमजः पुनत्युत्तरजश्च षट् ॥

(Giving away the bride) to the Ritwij sitting at a sacrifice makes a Daiva marriage. Giving the bride after taking two cows makes an Ârsha marriage. The son born of the first marriage purifies fourteen generation, that born of the second, six. *Ibid I. 59.*

इत्युत्तवा चरतां धर्मं सह या दीयतेऽर्थिने ।

सकायः पावयेत्तज्जः षट् षट् वंश्यान्सहात्मना ॥

Giving the girl to the suppliant bride-groom saying "May she walk in religion with you" is Kāya marriage. The son born of it will purify six and six generations together with himself. *Ibid I. 60.*

आसुरोद्विणादानाद्गान्धर्वः समयान्मिथः ।

राक्षसोयुद्धहरणात्पैशाचः कन्यकाञ्जलात् ॥

The Asura is constituted by taking of money, the Gandharva by mutual consent, the Rākshasha by forcible taking in war and Paisâcha by deceiving the girl.

Ibid I. 61.

188. Q.—*How many forms of marriage are current in this age?*

Ans.—Two. Brāhma and Saiva.

189. Q.—*What is the Saiva form of marriage ?*

Ans.—This is the form of marriage solemnised under the Shiva's ordinance. Under this form, a man of one caste can marry a woman of another caste.

शैवो विवाहो द्विविधः कुलचक्रे विधीयते ।

चक्रस्य नियमेनैको द्वितीयो जीवनावधि ॥

The Shaiva marriage is of two sorts as performed in the Kula-circle, one celebrated according to the rules of the circle, and the second for the whole life. *Mahānirvāntantra* IX. 269.

चक्रानुष्ठानसमये स्वगणैः शक्तिसाधकैः ।

परस्परेच्छयाद्वाहं कुर्याद्द्वारः समाहितः ॥

The Vīra worshipper may marry by mutual choice another, in the assemblage of Sakti-worshipper, when a circle is formed.

Ibid IX. 279.

वयोवर्णविचारोऽत्र शैवोद्वाहे न विद्यते ।

असपिण्डां भर्तृहीनाम् उद्बहेच्छम्भुशासनात् ॥

In the Saiva marriage there is no distinction of castes, nor restriction of age (such as that the girl should be married before puberty); the only condition is that she should not be a Sapinda relation, (agnate), and should not have a husband living.

Ibid IX. 279.

190. Q.—*Can a widow be married ?*

Ans.—Yes.

नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ ।

पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥

A second husband is allowed by law for those women who have fallen in any one of these five misfortunes:—1. whose husband is missing, 2 or is dead, 3 or becomes a religious anchorite, 4 or is impotent; 5 or has fallen from caste. (*Parāsara and Nārada*).

षण्ढेनोद्वाहितां कन्यां कालातीतेऽपि पार्थिवः ।

जानन्नुद्वाहयेत्तभूयो विधिरेष शिवोदितः ॥

This is the law given by Siva; the king should decree the remarriage of that girl who has been married to an impotent person, even after a lapse of time, as soon as the defect is known.

Mahānirvāntantra XI. 66.

परिणीता न रमिता कन्यका विधवा भवेत् ।

साप्युद्वाह्या पुनः पित्रा शैवधर्मेणैव विधिः ॥

If a girl has passed through the ceremony of marriage, but has not lived with her husband, she also should be remarried by her father, if she loses her husband, for this is the law of the Sāivas. *Ibid* XI. 67.

191. Q.—*Was Saiva form ever prevalent in India ?*

A.—Sugriva married the widow of his brother Bali; Vibhishana of his brother Rāvana and even in this Kali age Arjuna married the widowed daughter of king Airāvata.

192. Q.—*Did true Hinduism allow burning of the widows ?*

A.—No. It prohibited it in strong language. It considers the body of every woman as the image of the Goddess Durgā, and to wilfully destroy the body was considered as sinful as polluting the image of a sacred deity.

भर्त्रा सह कुलेशानि न दहेत् कुलकामिनीम्,

तव स्वरूपा रमणी जगत्याच्छत्रविग्रहा ।

मोहाद् भर्तुश्चितारोहात् भवेन् नरकगामिनी ॥

The wife should not be burnt with the husband. All women are thy image, O Goddess! thou dwellest in this world in the form of women! that woman therefore, who through (ignorance or) delusion (or excessive love for her husband) burns herself on the funeral pile of her dead lord goes to hell. *Ibid* X. 79-80.

193. Q.—*What is the Hindu ideal of marriage ?*

Ans.—It is considered a sacrament rather than a secular contract. And as the wife is considered to belong to the family of

her husband's father, the transplanting from one family and engrafting her into another takes place at a comparatively tender age. The husband however is not allowed to approach her till several years after.

194. Q.—*What is the technical name given to this ceremony ?*

Ans.—It is called *Gauri* in these Provinces—*dvirāgamanam* or second marriage, or *garbhādhāna* or conception ceremony.

195. Q.—*At what age should this second marriage take place ?*

Ans.—At the age when the husband is 25 years old and the wife is 16 years old.

अथ खलु पुमान् एकविंशतिवर्षः कन्यां अतुल्यगोत्राम् अतुल्याभिजनाम् असं-
चारि-रोग-कुल-प्रसूताम् द्वादशवर्षं देशीयाम् उद्वहेत् ॥ तस्यां षोडशवर्षायां पंच विं-
शतिवर्षः पुरुषः पुत्रार्थं प्रयतेत ॥

A man of twenty one years of age should marry a girl of twelve years of age or there about: she must belong to a different gotra, and different Sapindaship, and must not belong to a family having any hereditary disease. The husband having reached his 25th. year should approach her when she is 16 years of age, in order to beget a son. (*Ashtānga Sangraha, Sarīrasthana*).

196. Q.—*What are the good consequences of following this rule ?*

तदा हि तौ प्राप्तवीर्यौ वीर्यान्वितम् अपत्यं जनयतः ॥

Both being then mature produce a strong progeny. (*Ibid*).

197. Q.—*What are the evil consequences of violating this rule ?*

ऊन पंच विंशतिवर्षेण ऊनषोडशवर्षायां आहितो गर्भः कुक्षिस्थ एव विनाशम्
आप्नुयात्, अल्पायु बलरोग्य विभवो वा स्याद्, विकलेन्द्रियो वा ॥

“The conception produced by a man under twenty five, on a wife under sixteen is liable to abortion, or the progeny of such union would be short-lived, weak and constantly ailing, or defective in some organs of sense.” (*Ibid*)

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